



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

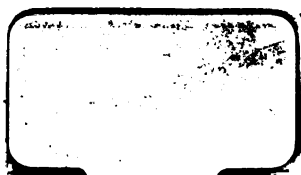
We also ask that you:

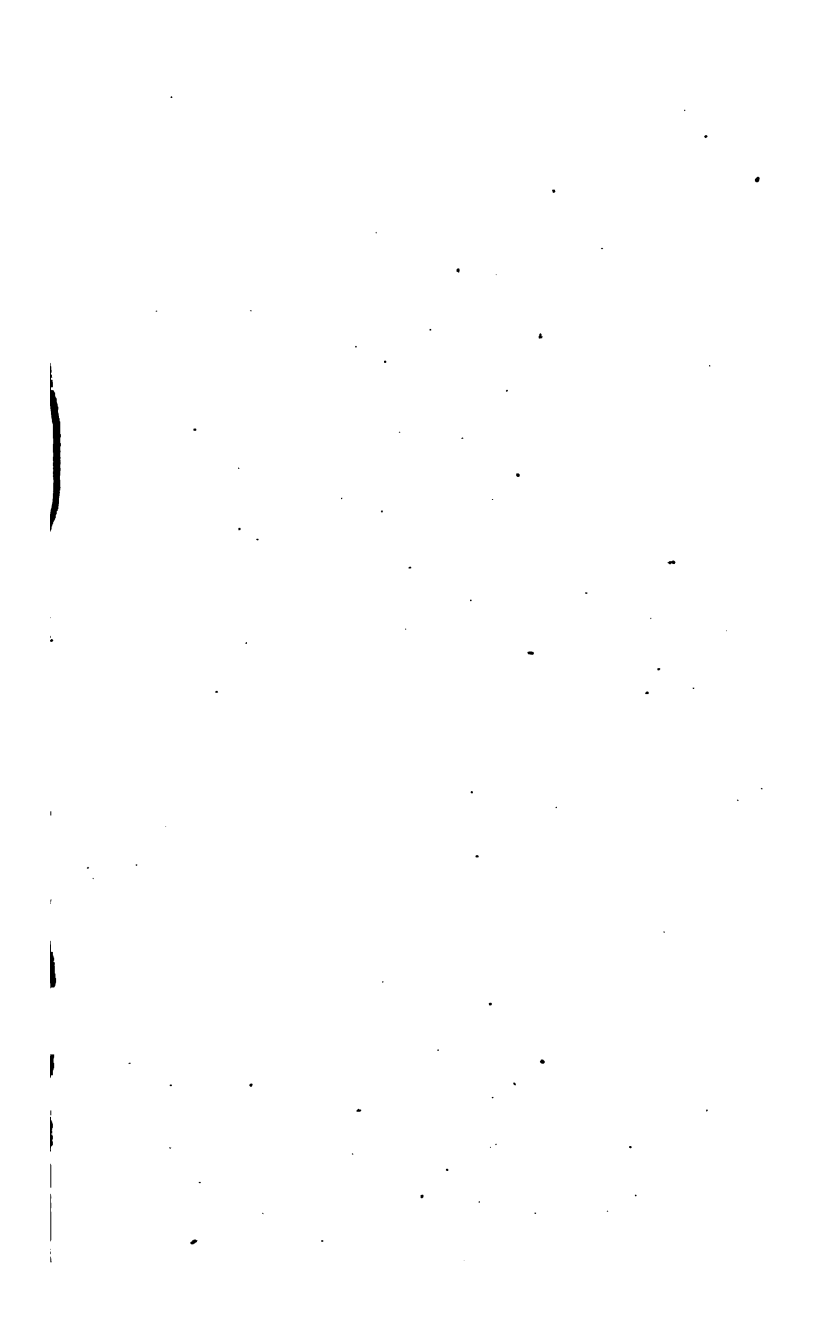
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

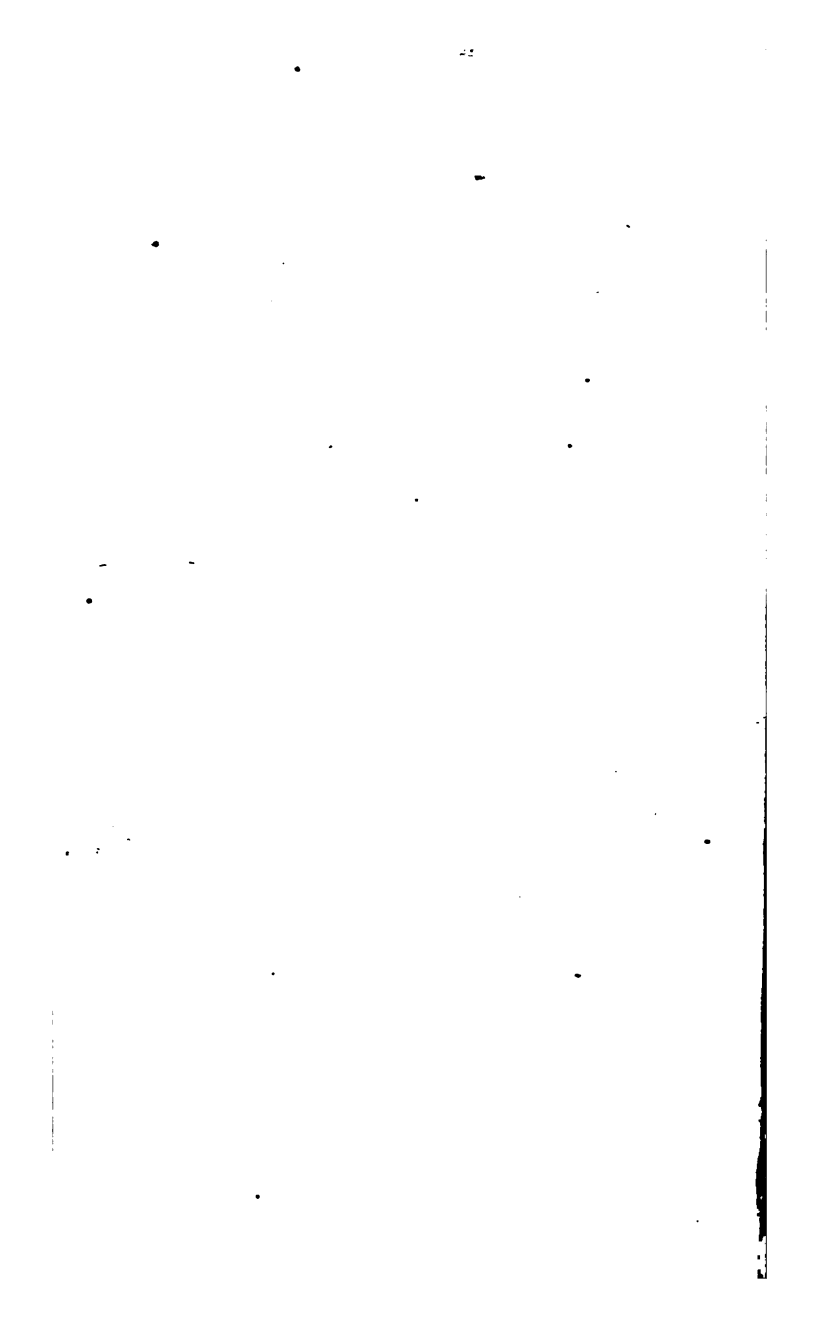
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Westminster









THE
Larger Catechism,

AGREED UPON BY THE
ASSEMBLY OF DIVINES AT WESTMINSTER,

WITH THE ASSISTANCE OF
Commissioners from the Church of Scotland,

AND RECEIVED BY THE SEVERAL
PRESBYTERIAN CHURCHES IN AMERICA;

WITH
THE PROOFS FROM THE SCRIPTURE,

REVISED BY
ALEXANDER McLEOD, D. D.

The first book ever stereotyped in America.

NEW-YORK:
Stereotyped and Printed by J. WATTS & Co.
for WHITING & WATSON,
Theological and Classical Booksellers.

June 1813.

100. u. 187.



DISTRICT OF NEW-YORK, TO WIT,

BE IT REMEMBERED, that on the ninth day of June, in the thirty seventh year of the Independence of the United States of America, Whiting & Watson, of the said District, have deposited in this Office, the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit; "The Larger Catechism, agreed upon by the Assembly of Divines at Westminster, with the assistance of Commissioners from the Church of Scotland, and received by the several Presbyterian Churches in America, with the proofs from the Scripture, revised by Alexander M'Leod, D. D."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act entitled, "An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of Designing, Engraving, and Etching Historical, and other Prints."

THERON RUDD,

Clerk of the District of New York.

Larger Catechism.

Question I. **W**HAT is the chief and highest end of man?

Ans. Man's chief and highest end is to glorify God (*a*), and fully to enjoy him forever (*b*).

Q. 2. How doth it appear that there is a God?

A. 2. The very light of nature in man, and the works of God, declare plainly that there is a God (*c*); but his word and Spirit only do, sufficiently and effectually, reveal him unto men for their salvation (*d*).

(*a*) Rom. 11. 36. For of him, and through him, and to him are all things; to whom be glory for ever, Amen. 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

(*b*) Psal. 73. 24, 25. Thou shalt guide me with thy counsel, and afterwards receive me to glory.—Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. John 17. 24. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me.

(*c*) Rom. 1. 19, 20. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Psalms 19. 1, 2, 3. The heavens

declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.

(*d*) 1 Cor. 2. 9, 10. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. 2 Tim. 3. 15, 16, 17. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

Q. 3. What is the word of God?

A. The holy scriptures of the old and new testament are the word of God (*e*), the only rule of faith and obedience (*f*).

Q. 4. How doth it appear that the scriptures are the word of God?

A. The scriptures manifest themselves to be the word of God, by their majesty (*g*), and purity (*h*); by the consent of all the parts (*i*), and the scope of the whole, which is to give all glory to God (*k*); by their light and power to convince and convert sinners, to comfort and build up believers unto salvation (*l*). But the spirit of God, bearing witness by and with the scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God (*m*).

(*e*) 2 Tim. 3. 16. All scripture is given by inspiration of God. 2 Tim. 3. 21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

(*f*) Isai. 8. 20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Gal. 1. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

(*g*) Hos. 8. 12. I have written to him the great things of my law, but they were counted as a strange thing. Psal. 119. 129. Thy testimonies are wonderful: therefore doth my soul keep them.

(*h*) Psal. 12. 6. The words of the Lord are pure words: as silver tried in a furnace of earth purified seven times. Psalm 119. 140. Thy word is very pure.

(*i*) Acts 10. 43. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remis-

sion of sins. Acts 26. 22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

(*k*) Rom. 3. 19. Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. v. 27. Where is boasting then? it is excluded. By what law? of works? Nay; but by the law of faith.

(*l*) Psalm 19. 7, 8. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. Acts 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified.

(*m*) John 16. 13. Howbeit,

Q. 5. What do the scriptures principally teach?

A. The scriptures principally teach, what man is to believe concerning God, and what duty God requires of man (*n*).

when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 1 Thess. 1. 5. For our Gospel came not unto you in word only, but also in power, and in the Holy

Ghost, and in much assurance.

(*n*) John 20. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. Psalm 119. 105. Thy word is a lamp unto my feet, and a light unto my path.

WHAT MAN OUGHT TO BELIEVE CONCERNING GOD.

Q. 6. What do the scriptures make known of God?

A. The scriptures make known what God is (*o*), the persons in the Godhead (*p*), his decrees (*q*), and the execution of his decrees (*r*).

Q. 7. What is God?

A. God is a Spirit (*s*), in and of himself infinite in being (*t*), glory (*v*), blessedness (*w*), and perfection (*x*);

(*o*) Heb. 11. 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(*p*) 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

(*q*) Acts 15. 18. Known unto God are all his works from the beginning of the world.

(*r*) Acts 4. 27, 28. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined be-

fore to be done.

(*s*) John 4. 24. God is a Spirit.

(*t*) Job 11. 7. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? v. 8. It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? v. 9. The measure thereof is longer than the earth, and broader than the sea.

(*v*) Acts 7. 2. The God of glory appeared unto our father Abraham.

(*w*) 1 Tim. 6. 15. The blessed and only Potentate, the King of kings, and Lord of lords.

(*x*) Mat. 5. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

all-sufficient (*y*), eternal (*z*), unchangeable (*a*), incomprehensible (*b*), every where present (*c*), almighty (*d*), knowing all things (*e*), most wise (*f*), most holy (*g*), most just (*h*), most merciful and gracious, long-suffering, and abundant in goodness and truth (*i*).

Q. 8. *Are there more Gods than one?*

A. There is but One only, the living and true God (*k*).

Q. 9. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties (*l*).

(*y*) Gen. 17. 1. I am the Almighty God; walk before me, and be thou perfect.

(*z*) Psal. 90. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God.

(*a*) Mal. 3. 6. For I am the Lord, I change not.

(*b*) 1 Kings 8. 27. But will God indeed dwell on the earth? Behold, the heaven, and the heaven of heavens cannot contain thee; how much less this house that I have builded.

(*c*) Psal. 139. 1. 13. O Lord, thou hast searched me and known me: Thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts afar off, &c. Whither shall I go from thy Spirit? or whither shall I flee from thy presence, &c.

(*d*) Rev. 4. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(*e*) Heb. 4. 13. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

(*f*) Rom. 16. 27. To God

only wise, be glory through Jesus Christ for ever, Amen.

(*g*) Isa. 6. 3. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory.

(*h*) Deut. 32. 4. He is the rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity, just and right is he.

(*i*) Exod. 34. 6. And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth.

(*k*) Deut. 6. 4. Hear, O Israel, The Lord our God is one Lord. Jer. 10. 10. But the Lord is the true God; he is the living God, and an everlasting King.

(*l*) 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. 13. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be

Q. 10. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son (*m*), and to the Son to be begotten of the Father (*n*), and to the Holy Ghost to proceed from the Father and the Son from all eternity (*o*).

Q. 11. How doth it appear that the Son and the Holy Ghost are God, equal with the Father?

A. The scriptures manifest that the Son and the Holy Ghost are God, equal with the Father, ascribing unto them such names (*p*), attributes (*q*), works (*r*),

with you all, Amen. John 10. 30. I and my Father are one.

(*m*) Heb. 1. 5. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son.

(*n*) John 1. 14. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

(*o*) John 15. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(*p*) Isa. 6. 3, 5. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. Then said I, wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Compared with John 12. 41. These things said Esaias, when he saw his glory, and spake of him. 1 John 5. 20. And we know that the Son of

God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life. Acts 5. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

(*q*) Isa. 9. 6. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. John 2. 24. But Jesus did not commit himself unto them, because he knew all men. 1 Cor. 2. 10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God.

(*r*) Col. 1. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Gen. 1. 2. And the earth was without form and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

and worship (*s*), as are proper to God only.

Q. 12. What are the decrees of God?

A. God's decrees are the wise, free, and holy acts of the counsel of his will (*t*), whereby, from all eternity, he hath, for his own glory, unchangeably fore-ordained whatsoever comes to pass in time (*v*), especially concerning angels and men.

Q. 13. What hath God especially decreed concerning angels and men?

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory (*w*); and in Christ hath chosen some men to eternal life and the means thereof (*x*); and also, according to his sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favour as he pleaseth), hath passed by, and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice (*y*).

(*s*) Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. 13. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

(*t*) Eph. 1. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. 9. 18. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth.

(*v*) Rom. 9. 22. 23. What if God, willing to shew his wrath, and to make his power known, endured, with much long-suffering, the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Psaln 33. 2. The counsel of the Lord standeth forever, the thoughts of his heart to all generations.

(*w*) 1 Tim. 5. 21. I charge thee before God, and the Lord Jesus Christ, and the elect angels.

(*x*) Eph. 1. 4, 5. According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love; Having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will. 2 Thess. 2. 13. Because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

(*y*) Rom. 9. 12, 21, 22. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth. Hath not the potter power over the clay, of the

Q. 14. How doth God execute his decrees ?

A. God executeth his decrees in the works of creation and providence, according to his infallible fore-knowledge and the free and immutable counsel of his own will (z).

Q. 15. What is the work of creation ?

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world and all things therein for himself, within the space of six days, and all very good (a).

Q. 16. How did God create angels ?

A. God created all the angels (b), spirits (c), immortal (d), holy (e), excelling in knowledge (f), mighty in power (g); to execute his commandments, and to

same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured, with much long-suffering, the vessels of wrath fitted to destruction? Mat. 11. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. v. 26. Even so, Father, for so it seemed good in thy sight. Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

(z) Eph. 1. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

(a) (Gen. 1 chapter.) Heb. 11. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Prov. 16. 4. The Lord hath made all things for himself; yea, even the wicked for the day of evil.

(b) Col. 1. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

(c) Psalm 104. 4. Who maketh his angels spirits; his ministers a flaming fire.

(d) Matt. 22. 30. For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

(e) Mat. 25. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

(f) 2 Samuel 14. 17. Then thine handmaid said, The word of my Lord the King shall now be comfortable: for as an angel of God, so is my Lord the King to discern good and bad: therefore the Lord thy God will be with thee.

(g) 2 Thess. 1. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels.

praise his name (*h*), yet subject to change (*i*).

Q. 17. How did God create man?

A. After God had made all other creatures, he created man male and female (*k*); formed the body of the man of the dust of the ground (*l*), and the woman of the rib of the man (*m*); endued them with living, reasonable and immortal souls (*n*); made them after his own image (*o*), in knowledge (*p*), righteousness and holiness (*q*); having the law of God written in their hearts (*r*), and power to fulfil it (*s*), with dominion over the creatures (*t*); yet subject to fall (*v*).

(*h*) Psalm 103. 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

(*i*) 2 Peter 2. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

(*k*) Gen. 1. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

(*l*) Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life.

(*m*) Gen. 2. 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

(*n*) Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul. Compared with Job 35. 11. Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven. And with Eccl. 12. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. And with Mat. 10. 28. And fear not them which

kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

(*o*) Gen. 1. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

(*p*) Col. 3. 10. And have put on the new man, which is renewed in knowledge, after the image of him that created him.

(*q*) Eph. 4. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

(*r*) Rom. 2. 14, 15. For when the Gentiles, who have not the law, do by nature the things contained in the law, these having not themselves: Which shew the work of the law written in their hearts.

(*s*) Eccl. 7. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

(*t*) Gen. 1. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

(*v*) Gen. 3. 6. And when the

Q. 18. What are God's works of providence?

A. God's works of providence are his most holy (*w*), wise (*z*), and powerful preserving (*y*), and governing all his creatures (*z*); ordering them, and all their actions (*a*), to his own glory (*b*).

Q. 19. What is God's providence towards the angels?

A. God, by his providence, permitted some of the angels, wilfully and irrecoverably, to fall into sin and damnation (*c*), limiting and ordering that, and all their sins to his own glory (*d*); and established the rest in holiness and happiness (*e*); employing them all (*f*); at his pleasure, in the administrations of his power, mercy and justice (*g*).

Q. 20. What was the providence of God toward man in the estate in which he was created?

A. The providence of God toward man in the estate in

woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Eccl. 7. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

(*w*) Psal. 145. 17. The Lord is righteous in all his ways, and holy in all his works.

(*x*) Psal. 104. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all.

(*y*) Heb. 1. 3. Upholding all things by the word of his power.

(*z*) Psal. 103. 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

(*a*) Mat. 10. 29. 30. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

(*b*) Rom. 11. 36. For of him, and through him, and to him, are all things; to whom be glory forever. Amen.

(*c*) Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

(*d*) Job 1. 12. And the Lord said unto Satan, Behold, all that he hath is in thy power, only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

(*e*) 1 Tim. 5. 21. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

(*f*) Psalm. 104. 4. Who maketh his angels spirits: his ministers a flaming fire.

(*g*) 2 Kings 19. 35. And it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold they were all dead corpses. Heb. 1. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

which he was created, was, the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth (*h*), putting the creatures under his dominion (*i*), and ordaining marriage for his help (*k*); affording him communion with himself (*l*), instituting the sabbath (*m*), entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience (*n*), of which the tree of life was a pledge (*o*); and forbidding to eat of the tree of the knowledge of good and evil, upon pain of death (*p*).

Q. 21. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan transgressed the commandment of God, in eating the forbidden fruit; and thereby fell from the estate of innocency wherein they were created (*q*).

(*h*) Gen. 2. 8. 15. 16. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And the Lord God took the man and put him into the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

(*i*) Gen. 1. 28. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

(*k*) Gen. 2. 18. And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him.

(*l*) Gen. 1. 29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed: to you it shall be for meat. Gen. 3. 3. And they heard the voice of

the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

(*m*) Gen. 2. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made.

(*n*) Rom. 10. 5. For Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them.

(*o*) Gen. 2. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

(*p*) Gen. 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

(*q*) Gen. 3. 6. 13. And when the woman saw that the tree was

Q. 22. *Did all mankind fall in that first transgression?*

A. The covenant being made with Adam, as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation (*r*), sinned in him, and fell with him in that first transgression (*s*).

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery (*t*).

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature (*v*).

Q. 25. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell consisteth in the guilt of Adam's first sin (*w*), the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that conti-

good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. Eccl. 7. 29. Lo, this only have I found, that God made man upright; but they have sought out many inventions. 2 Cor. 11. 3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

(*r*) Acts 17. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and

the bounds of their habitation.

(*s*) Gen. 2. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: v. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. (Compared with Rom. 5. 12, 20.)

(*t*) Rom. 5. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 3. 23. For all have sinned, and come short of the glory of God.

(*v*) 1 John 3. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

(*w*) Rom. 5. 19. By one man's disobedience many were made sinners.

nually(*x*); which is commonly called original sin, and from which do proceed all actual transgressions (*y*).

Q. 26. How is original sin conveyed from our first parents unto their posterity?

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin(*z*).

Q. 27. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God(*a*), his displeasure and curse; so as we are by nature children of wrath(*b*), bond slaves to Satan(*c*), and justly liable to all punishments in this world, and that which is to come(*d*).

Q. 28. What are the punishments of sin in this world?

A. The punishments of sin in this world are either

(*x*) Rom. 3. 10. As it is written, There is none righteous, no not one. Eph. 2. 1. And you hath he quickened who were dead in trespasses and sins. Rom. 5. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom 8. 7, 8. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Gen. 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

(*y*) James 1. 14, 15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

(*z*) Psalm 51. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Job 14. 4. Who can bring a clean thing out of an unclean? not one. Job 15. 14. What is man, that he should be clean? and he which

is born of a woman, that he should be righteous? John 3. 6. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

(*a*) Gen. 3. 10, 24. And he said, I heard thy voice in the garden: and I was afraid, because I was naked; and I hid myself. So he drove out the man.

(*b*) Eph. 2. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

(*c*) 2 Tim. 2. 26. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

(*d*) Rom. 6. 23. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord. Mat. 25. 41. Then shall he say also unto them

inward, as blindness of mind (*e*), a reprobate sense (*f*), strong delusions (*g*), hardness of heart (*h*), horror of conscience (*i*), and vile affections (*k*); or outward, as the curse of God upon the creatures for our sakes (*l*), and all other evils that befall us in our bodies, names, estates, relations, and employments (*m*); together with death itself (*n*).

Q. 29. *What are the punishments of sin in the world to come?*

A. The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire for ever (*o*).

on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

(*e*) Eph. 4. 18. Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.

(*f*) Rom. 1. 28. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

(*g*) 2 Thes. 2. 11. And for this cause God shall send them strong delusion, that they should believe a lie.

(*h*) Rom. 2. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

(*i*) Isa. 33. 14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?

(*k*) Rom. 1. 26. For this cause God gave them up unto vile affections: for even their women did change the natural use into

that which is against nature.

(*l*) Gen. 3. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

(*m*) Deut. 28. 15. to the end. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. v. 16. Cursed shalt thou be in the city, and cursed shalt thou be in the field. v. 17. Cursed shall be thy basket and thy store. v. 18. Cursed shall be the fruit of thy body, and the fruit of thy land, &c.

(*n*) Rom. 6. 21, 23. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. For the wages of sin is death.

(*o*) 2 Thess. 1. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Q. 30. Doth God leave all mankind to perish in the estate of sin and misery?

A. God doth not leave all men to perish in the estate of sin and misery (*p*), into which they fell by the breach of the first covenant, commonly called the covenant of works (*q*), but of his mere love and mercy delivereth the elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace (*r*).

Q. 31. With whom was the covenant of grace made?

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed (*s*).

Q. 32. How is the grace of God manifested in the second covenant?

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a mediator (*t*), and life and salvation by him (*v*), and requiring faith, as the condition to interest them in him (*w*),

(*p*) 1 Thess. 5. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

(*q*) Gal. 3. 10. For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

(*r*) Tit. 3. 4. 7. But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost. Which he shed on us abundantly, through Jesus Christ our Saviour. That being justified by his grace, we should be made heirs according to the hope of eternal life.

(*s*) Galatians 3. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as

of one, And to thy seed, which is Christ. Isaiah 53. 10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. 2 Samuel 23. 5. He hath made with me an everlasting covenant, ordered in all things and sure.

(*t*) Isa. 42. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles.

(*v*) 1 John 5. 11. And this is the record, that God hath given us eternal life; and this life is in his Son.

(*w*) John 3. 16. For God so.

promiseth and giveth his Holy Spirit (*x*), to all his elect, to work in them that faith (*y*), with all other saving graces (*z*); and to enable them unto all holy obedience (*a*), as the evidence of the truth of their faith (*b*), and thankfulness to God (*c*), and as the way which he hath appointed them to salvation (*d*).

Q. 33. Was the covenant of grace always administered after one and the same manner?

A. The covenant of grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New (*e*).

Q. 34. How was the covenant of grace administered under the Old Testament?

A. The covenant of grace was administered under the Old Testament by promises (*f*), prophe-

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(*x*) Prov. 1. 23. Behold, I will pour out my Spirit unto you, I will make known my words unto you.

(*y*) 2 Cor. 4. 13. We having the same Spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.

(*z*) Gal. 5. 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith; v. 23. Meekness, temperance: against such there is no law.

(*a*) Ezekiel 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

(*b*) James 2. 18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

(*c*) 2 Cor. 5. 14, 15. For the love of Christ constraineth us,

because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

(*d*) Eph. 2. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(*e*) 2 Cor. 3. 6, 9. Who also hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away, How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

(*f*) Rom. 15. 8. Now I say,

cies (*g*), sacrifices (*h*), circumcision (*i*), the passover (*k*), and other types and ordinances ; which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah (*l*), by whom they then had full remission of sin, and eternal salvation (*m*).

Q. 35. How is the covenant of grace administered under the New Testament ?

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was, and still is, to be administered in the preaching of the word (*n*), and the administration of the sacraments of baptism (*o*), and the Lord's supper (*p*) ; in which grace

that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

(*g*) Acts 3. 20, 24. And he shall send Jesus Christ, which before was preached unto you. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

(*h*) Heb. 10. 1. For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

(*i*) Rom. 4. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised : that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed unto them also.

(*k*) 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

(*l*) (Heb. 8, 9 and 10 chap.) Heb. 11. 13. These all died in faith, not having received the

promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

(*m*) Gal. 3. 8, 9. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then, they which be of faith are blessed with faithful Abraham.

(*n*) Mark 16. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

(*o*) Mat. 28. 19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world. Amen.

(*p*) 1 Cor. 11. 23. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread ; v. 24 And when he had given thanks, he brake it.

and salvation are held forth in more fulness, evidence, and efficacy, to all nations (*q*).

Q. 36. Who is the Mediator of the covenant of grace ?

A. The only Mediator of the covenant of grace is the Lord Jesus Christ (*r*), who being the eternal Son of God, of one substance and equal with the Father (*s*), in the fulness of time became man (*t*), and so was and continues to be God and man, in two entire distinct natures and one person for ever (*v*).

Q. 37. How did Christ, being the Son of God, become man ?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul (*w*); being conceived by the power of the Holy Ghost, in the womb

and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. *v. 25.* After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

(*q*) *Heb. 8. 6. 10, 11.* But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. *Mat. 28. 19.* Go ye therefore, and teach all nations, baptizing them, &c.

(*r*) *1 Tim. 2. 5.* For there is one God, and one Mediator between God and man, the man Christ Jesus.

(*s*) *John 1. 1.* In the beginning was the Word, and the Word was with God, and the Word was God. *Phil. 2. 6.* Who being in the form of God, thought it no robbery to be equal with God.

(*t*) *Galatians 4. 4.* But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law.

(*v*) *Rom. 9. 5.* Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. *Col. 2. 9.* For in him dwelleth all the fulness of the Godhead bodily. *Heb. 7. 24.* But this man, because he continueth ever, hath an unchangeable priesthood.

(*w*) *John 1. 14.* And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. *Mat. 26. 38.* Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

of the Virgin Mary, of her substance, and born of her (*x*), yet without sin (*y*).

Q. 38. Why was it requisite that the Mediator should be God ?

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death (*z*); give worth and efficacy to his sufferings, obedience, and intercession (*a*); and so satisfy God's justice (*b*), procure his favour (*c*), purchase a peculiar people (*d*), give his Spirit to them (*e*), conquer all their

(*x*) Luke 1. 27, 31, 35. To a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called the Son of God.

(*y*) Heb. 7. 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

(*z*) Acts 2. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

(*a*) Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 7. 25, 26, 27. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became

us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

(*b*) Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ: v. 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; v. 26. To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

(*c*) Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Mat. 3. 17. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

(*d*) Tit. 2. 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; v. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

(*e*) Gal. 4. 6. And because

THE LARGER CATECHISM.

enemies (*f*), and bring them to everlasting salvation (*g*).

Q. 39. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature (*h*), perform obedience to the law (*i*), suffer and make intercession for us in our nature (*k*), have a fellow-feeling of our infirmities (*l*), that we might receive the adoption of sons (*m*), and have comfort and access with boldness unto the throne of grace (*n*).

Q. 40. *Why was it requisite that the Mediator should be God and man in one person?*

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us (*o*), and relied on by us, as the works of the whole person (*p*).

we are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(*f*) Luke 1. 74. That he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear.

(*g*) Heb. 5. 8, 9. Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him.

(*h*) Heb. 2. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

(*i*) Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

(*k*) Heb. 2. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil.

Heb. 7. 24. But this man, because he continueth ever, hath an unchangeable priesthood.

(*l*) Heb. 4. 15. For we have not an high priest which can be touched with the feeling of our infirmities; but was in all points tempted like as we were, yet without sin.

(*m*) Gal. 4. 5. To redeem them that were under the law, that we might receive the adoption of sons.

(*n*) Heb. 4. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help us in every time of need.

(*o*) Mat. 1. 21. 23. And thou shalt bring forth a son, and thou shalt call his name Jesus: for he shall save his people from all their sins. Behold, a virgin shall conceive, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

(*p*) 1 Peter 2. 6. Which also it is contained in the scripture, Behold, I lay in Sion

Q. 41. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saveth his people from their sins (*q*).

Q. 42. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure (*r*); and so set apart, and fully furnished with all authority and ability (*s*), to execute the offices of prophet (*t*), priest (*v*), and king of his church (*w*), in the estate both of his humiliation and exaltation.

Q. 43. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in his revealing to the church (*x*), in all ages, by his Spirit and word (*y*), in divers ways of administration (*z*), the whole

corner-stone, elect, precious: and he that believeth on him shall not be confounded.

(*q*) Mat. 1. 21. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

(*r*) John 3. 34. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him. Psalms 45. 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

(*s*) John 6. 27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Mat. 28. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

(*t*) Acts 3. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

(*v*) Heb. 4. 14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

(*w*) Psal. 2. 6. Yet have I set my King upon my holy hill of Zion.

(*x*) John 1. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

(*y*) 1 Pet. 1. 10, 11. Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow.

(*z*) Heb. 1. 1, 2. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

will of God (*a*), in all things concerning their edification and salvation (*b*).

Q. 44. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God (*c*); to be a reconciliation for the sins of his people (*d*), and in making continual intercession for them (*e*).

Q. 45. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in calling out of the world a people to himself (*f*), and giving them officers (*g*), laws (*h*), and censures, by which he visibly governs them (*i*); in bestowing saving grace upon his elect (*k*), rewarding their obedience (*l*), and correcting them for their sins (*m*), preserving and supporting them

(*a*) John 15. 15. Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

(*b*) Acts 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

(*c*) Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

(*d*) Heb. 2. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people.

(*e*) Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

(*f*) Acts 15. 14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

(*g*) Eph. 4. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

(*h*) Isa. 33. 22. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us.

(*i*) Mat. 18. 17, 18. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.

(*k*) Acts 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

(*l*) Rev. 22. 12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

(*m*) Rev. 3. 19. As many as I love, I rebuke and chasten: be zealous therefore and repent.

under all their temptations and sufferings (*n*), restraining and overcoming all their enemies (*o*), and powerfully ordering all things for his own glory (*p*), and their good (*q*); and also in taking vengeance on the rest who know not God, and obey not the gospel (*r*).

Q. 46. *What was the estate of Christ's humiliation?*

A. The estate of Christ's humiliation was that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection (*s*).

Q. 47. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, he was pleased, in the fulness of time, to become the Son of man, made of a woman of low estate, and to be born of her; with divers circumstances of more than ordinary abasement (*t*).

(*n*) Isa. 63. 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.

(*o*) 1 Cor. 15. 25. For he must reign, till he hath put all enemies under his feet.

(*p*) Rom. 14. 10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. v. 11. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

(*q*) Romans 8. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

(*r*) 2 Thess. 1. 8. In flaming fire, taking vengeance on them that know not God, and that obey

not the gospel of our Lord Jesus Christ.

(*s*) Phil. 2. 6. Who being in the form of God, thought it not robbery to be equal with God: v. 7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: v. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Luke 1. 31. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 2 Cor. 8. 9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Acts 2. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

(*t*) John 1. 14. And the

Q. 48. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the law (*v*), which he perfectly fulfilled (*w*); and by conflicting with the indignities of the world (*x*), temptations of Satan (*y*), and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition (*z*).

Q. 49. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas (*a*), forsaken by his disciples (*b*), scorned and rejected by the world (*c*), condemned by Pilate, and tormented by his persecutors (*d*); having also conflicted with the terrors of death, and the powers

Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. *v*. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law. Luke 2. 7. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

(*v*) Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law.

(*w*) Mat. 5. 17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. Rom. 5. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

(*x*) Psalms 22. 6. But I am a worm, and no man; a reproach of men, and despised of the people.

(*y*) Mat. 4. 1. to verse 12.

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil, &c. Luke 4. 13. And when the devil had ended all the temptation, he departed from him for a season.

(*z*) Heb. 2. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people.

(*a*) Mat. 27. 4. Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

(*b*) Matthew 26. 56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

(*c*) Isa. 53. 2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him.

(*d*) Mat. 27. 26. to verse 50. Then released he Barrabbas unto them: and when he had scourged Jesus, he delivered him to be crucified, &c. John 19. 34. But

of darkness, felt and borne the weight of God's wrath (*e*), he laid down his life an offering for sin (*f*), enduring the painful, shameful, and cursed death of the cross (*g*).

Q. 50. *Wherein consisted Christ's humiliation after his death?*

A. Christ's humiliation after his death consisted in his being buried (*h*), and continuing in the state of the dead, and under the power of death till the third day (*i*); which hath been otherwise expressed in these words, *He descended into hell*.

Q. 51. *What was the estate of Christ's exaltation?*

A. The estate of Christ's exaltation comprehendeth his resurrection (*k*), ascension (*l*), sitting at the right hand of the Father (*m*), and his coming again to judge the world (*n*).

one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

(*e*) Luke 22. 44. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. Mat. 27. 45. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

(*f*) Isa. 53. 10. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

(*g*) Phil. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

(*h*) 1 Cor. 15. 3, 4. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures. And that he was buried, and that he

rose again the third day according to the scriptures.

(*i*) Acts 2. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Rom. 6. 9. Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. Mat. 12. 40. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

(*k*) 1 Cor. 15. 4. And that he was buried, and that he rose again the third day according to the scriptures.

(*l*) Mark 16. 19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

(*m*) Eph. 1. 20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

(*n*) Acts 1. 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven?

Q. 52. *How was Christ exalted in his resurrection?*

A. Christ was exalted in his resurrection, in that, not having seen corruption in death (of which it was not possible for him to be held *(o)*), and having the very same body in which he suffered, with the essential properties thereof *(p)*, (but without mortality, and other common infirmities belonging to this life) really united to his soul *(q)*, he rose again from the dead the third day by his own power *(r)*; whereby he declared himself to be the Son of God *(s)*, to have satisfied divine justice *(t)*, to have vanquished death, and him that had the power of it *(v)*, and to be Lord of quick and dead *(w)*; all which he did as a public person *(x)*, the head of his church *(y)*, for

this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Acts 17. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(o.) Acts 2. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

(p.) Luke 24. 39. Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

(q.) Romans 6. 9. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. Rev. I. 18. I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death.

(r.) John 10. 18. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This command-

ment have I received of my Father.

(s.) Rom. 1. 4. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

(t.) Rom. 8. 34. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again: who is even at the right hand of God; who also maketh intercession for us.

(v.) Heb. 2. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

(w.) Rom. 14. 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

(x.) 1 Cor. 15. 21. For since by man came death, by man came also the resurrection of the dead.

(y.) Col. 1. 18. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

their justification (*x*), quickening in grace (*a*), support against enemies (*b*), and to assure them of their resurrection from the dead at the last day (*c*).

Q. 53. How was Christ exalted in his ascension?

A. Christ was exalted in his ascension, in that having, after his resurrection, often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God (*d*), and giving them commission to preach the gospel to all nations (*e*): forty days after his resurrection, he, in our nature, and as our head (*f*), triumphing over enemies (*g*), visibly went up into the highest heavens, there to receive gifts for men (*h*), to raise up our affections thither (*i*), and to prepare a place for us (*k*), where himself is; and shall continue till his second coming, at the end of the world (*l*).

(*x*) Rom. 4. 25. Who was delivered for our offences, and was raised again for our justification.

(*a*) Eph. 2. 1. And you hath he quickened who were dead in trespasses and sins.

(*b*) 1 Cor. 15. 25. For he must reign, till he hath put all enemies under his feet.

(*c*) 1 Cor. 15. 20. But now is Christ risen from the dead, and become the first fruits of them that slept.

(*d*) Acts 1. 2, 3. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

(*e*) Mat. 28. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you:

and lo, I am with you alway, even unto the end of the world. Amen.

(*f*) Heb. 6. 20. Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec.

(*g*) Eph. 4. 8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

(*h*) Acts 1. 9. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. Psalms 68. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

(*i*) Col. 3. 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

(*k*) John 14. 3. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.

(*l*) Acts 3. 21. Whom the

Q. 54. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father (*m*), with all fulness of joy (*n*), glory (*o*), and power over all things in heaven and earth (*p*); and doth gather and defend his church, and subdue their enemies; furnisheth his ministers and people with gifts and graces (*q*), and maketh intercession for them (*r*.)

Q. 55. How doth Christ make intercession?

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven (*s*), in the merit of his obedience and sacrifice on earth (*t*), declaring his will to have it applied to all believers (*v*), answer-

heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

(*m*) Phil. 2. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name.

(*n*) Acts 2. 28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Compared with Psalm 16. 11. Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.

(*o*) John 17. 5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

(*p*) Eph. 1. 22. And hath put all things under his feet, and gave him to be the head over all things to the church. 1 Peter 3. 22. Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

(*q*) Eph. 4. 10, 11, 12. He

that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

(*r*) Rom. 8. 34. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us.

(*s*) Heb. 9. 12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

(*t*) Heb. 1. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

(*v*) John 3. 24. Father, I will that they also whom thou

ing all accusations against them (*v*), and procuring for them quiet of conscience notwithstanding daily failings (*x*), access with boldness to the throne of grace (*y*), and acceptance of their persons (*z*), and services (*a*).

Q. 56. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men (*b*), shall come again at the last day in great power (*c*), and in the full manifestation of his own glory, and of his Father's, with all his holy angels (*d*), with a shout, with the voice of the archangel, and with the trumpet of God (*e*), to judge the world in righteousness (*f*).

Q. 57. What benefits hath Christ procured by his mediation?

A. Christ, by his mediation, hath procured redemp-

tion; that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world.

(*v*) Rom. 8. 33. Who shall lay any thing to the charge of God's elect? It is God that justifieth.

(*x*) Rom. 5. 1. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.

(*y*) Heb. 4. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

(*z*) Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

(*a*) 1 Peter 2. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

(*b*) Acts 3. 14. But ye denied the holy One, and the just, and

desired a murderer to be granted unto you.

(*c*) Mat. 24. 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

(*d*) Luke 9. 26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

(*e*) 1 Thess 4. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

(*f*) Acts 17. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead.

tion (*g*), with all other benefits of the covenant of grace (*h*).

Q. 58. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us (*i*), which is the work especially of God the Holy Ghost (*k*).

Q. 59. Who are made partakers of redemption through Christ?

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it (*l*); who are in time, by the Holy Ghost, enabled to believe in Christ according to the gospel (*m*).

Q. 60. Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who, having never heard the gospel (*n*), know not Jesus Christ (*o*), and believe not in him, cannot be saved (*p*), be they never so diligent to frame

(*g*) Heb. 9. 12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

(*h*) 2 Cor. 1. 20. For all the promises of God in him are yea, and in him amen, unto the glory of God by us.

(*i*) John 1. 11, 12. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

(*k*) Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.

(*l*) John 6. 37. All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out.

(*m*) Eph. 2. 8. For by grace

are ye saved, through faith; and that not of yourselves: it is the gift of God. 2 Cor. 4. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.

(*n*) Rom. 10. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

(*o*) 2 Thess. 1. 8. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

(*p*) John 8. 24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Mark 16. 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

their lives according to the light of nature (*q*), or the law of that religion which they profess (*r*); neither is their salvation in any other, but in Christ alone (*s*), who is the Saviour only of his body, the church (*t*).

Q. 61. Are all they saved who hear the gospel, and live in the church?

A. All that hear the gospel, and live in the visible church, are not saved: but they only who are true members of the church invisible (*v*).

Q. 62. What is the visible church?

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion (*w*), and of their children (*x*).

(*q*) 1 Cor. 1. 20. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

(*r*) John 4. 23. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. Romans 9. 31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

(*s*) Acts 4. 12. Neither is there salvation in any other: for there is none other name under heaven given among men where-by we must be saved.

(*t*) Eph. 5. 23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

(*v*) John 12. 38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord who hath believed our report? and to whom hath the arm of the Lord been revealed? Rom. 9. 6. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Mat. 22. 14. For many are called, but few are chosen. Mat. 7. 21. Not every one that saith unto me, Lord, Lord, shall

enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Rom. 11. 7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

(*w*) 1 Cor. 1. 2. Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Isa. 59. 21. As for me, this is my covenant with them, saith the Lord. My Spirit that is upon thee; and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.

(*x*) 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but

Q. 63. What are the special privileges of the visible church?

A. The visible church hath the privilege of being under God's special care and government (*y*); of being protected and preserved in all ages; notwithstanding the opposition of all enemies (*z*); and of enjoying the communion of saints, the ordinary means of salvation (*a*), and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying that whosoever believes in him shall be saved (*b*), and excluding none that will come unto him (*c*).

Q. 64. What is the invisible church?

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head (*d*).

Q. 65. What special benefits do the members of the invisible church enjoy by Christ?

A. The members of the invisible church, by Christ,

now are they holy. Acts 2. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Rom. 11. 16. For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. Genesis 17. 7. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

(*y*) Isa. 4. 5. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.

(*z*) Zech. 12. 2. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah, and against Jerusalem.

(*a*) Acts 2. 39, 43. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

(*b*) Psalm 147. 19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. Mark 16. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature. v. 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

(*c*) John 6. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

(*d*) Eph. 1. 10. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.

enjoy union and communion with him in grace and glory (*e*).

Q. 66. What is that union which the elect have with Christ?

A. The union which the elect have with Christ is the work of God's grace (*f*), whereby they are spiritually and mystically, yet really and inseparably joined to Christ as their Head and Husband (*g*); which is done in their effectual calling (*h*).

Q. 67. What is effectual calling?

A. Effectual calling is the work of God's almighty power and grace (*i*), whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto (*k*)), he doth, in his accepted time, invite and draw them to Jesus Christ, by his word and Spirit (*l*),

(*e*) John 17. 21. That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.

(*f*) Eph. 1. 22. And hath put all things under his feet, and gave him to be the head over all things to the church. Eph. 2. 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

(*g*) 1 Cor. 6. 17. But he that is joined unto the Lord, is one spirit. John 10. 28. And I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand. Eph. 5. 23, 30. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. For we are members of his body, of his flesh, and of his bones.

(*h*) 1 Peter 5. 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 Cor. 1. 9. God is faithful, by

whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

(*i*) 2 Tim. 1. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God, Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace which was given us in Christ Jesus, before the world began.

(*k*) Tit. 3. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.

(*l*) 2 Cor. 5. 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 2 Thess. 2. 13, 14. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the be-

savingly enlightening their minds (*m*), renewing and powerfully determining their wills (*n*), so as they, (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein (*o*).

Q. 68. *Are the elect only effectually called?*

A. All the elect, and they only, are effectually called (*p*); although others may be, and often are, outwardly called by the ministry of the word (*q*), and have some common operations of the Spirit (*r*); who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ (*s*):

Q. 69. *What is the communion in grace which the members of the invisible church have with Christ?*

A. The communion in grace, which the members of

gaining chosen you to salvation, through sanctification of the Spirit and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

(*m*) Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

(*n*) Ezek. 11. 19. I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.

(*o*) Eph. 2. 5. Even when we were dead in sins hath quickened us together with Christ, (by grace ye are saved). Phil. 2. 13. For it is God which worketh in you both to will and to do, of his good pleasure. Deut. 30. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all

thy soul, that thou mayest live.

(*p*) Acts 13. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

(*q*) Mat. 22. 14. For many are called, but few are chosen.

(*r*) Mat. 7. 22. Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

(*s*) Acts 28. 25, 26, 27. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should

the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification (*t*), adoption (*v*), sanctification, and whatever else, in this life, manifests their union with him (*w*).

Q. 70. What is justification?

A. Justification is an act of God's free grace unto sinners (*x*), in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight (*y*), not for any thing wrought in them, or done by them (*z*); but only for the perfect obedience and full satisfaction of Christ, by God imputed to them (*a*), and received by faith alone (*b*).

Q. 71. How is justification an act of God's free grace?

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified (*c*); yet, in as much as God accepteth the satisfaction from a Surety,

he converted, and I should heal them.

(*t*) Rom. 8. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified.

(*v*) Eph. 1. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

(*w*) 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

(*x*) Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

(*y*) 2 Cor. 5. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. For he hath made him to be sin for us, who knew no sin; that we

might be made the righteousness of God in him.

(*z*) Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.

(*a*) Rom. 5. 17. For if, by one man's offence, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

(*b*) Acts 10. 43. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.

(*c*) Rom. 5. 8, 9, 10, 19. But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his

which he might have demanded of them; and did provide this Surety, his own only Son (*d*), imputing his righteousness to them (*e*), and requiring nothing of them for their justification but faith (*f*), which also is his gift (*g*), their justification is to them of free grace (*h*).

Q. 72. What is justifying faith?

A. Justifying faith is a saving grace (*i*), wrought in the heart of a sinner by the Spirit (*k*) and word of God (*l*), whereby he, being convinced of his sin and misery; and of the disability in himself and all other creatures, to recover him out of his lost condition (*m*), not only assenteth to the truth of the promise of the gospel (*n*), but re-

life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

(*d*) Romans 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things! 1 Pet. 1. 18, 19. Forasmuch as ye knew that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. But with the precious blood of Christ, as of a Lamb without blemish and without spot.

(*e*) 2 Cor. 5. 21: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

(*f*) Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

(*g*) Eph. 2. 8. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.

(*h*) Eph. 1. 7. In whom

we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(*i*) Heb. 10. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

(*k*) 2 Cor. 4. 13. We having the same Spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.

(*l*) Romans 10. 14, 17. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then, faith cometh by hearing, and hearing by the word of God.

(*m*) Acts 2. 37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Eph. 2. 1. And you hath he quickened who were dead in trespasses and sins. Acts 4. 12. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

(*n*) Eph. 1. 13. In whom ye also trusted, after that ye heard

ceiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin (*o*), and for the accepting and accounting of his person righteous in the sight of God for salvation (*p*).

Q. 73. *How doth faith justify a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it (*q*), nor as if the grace of faith, or any act thereof, were imputed to him for his justification (*r*); but only as it is an instrument by which he receiveth and applieth Christ and his righteousness (*s*).

Q. 74. *What is adoption?*

A. Adoption is an act of the free grace of God (*t*), in and for his only Son Jesus Christ (*v*), whereby all those that are justified are received into the number of his children (*w*), have his name put upon them (*x*), the Spirit of

the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise.

(*o*) Acts 10. 43. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.

(*p*) Phil. 3. 9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts 15. 11. But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.

(*q*) Gal. 3. 11. But that no man is justified by the law in the sight of God, it is evident for, The just shall live by faith. Rom. 3. 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

(*r*) Rom. 4. 5. But to him that worketh not, but believeth on

him that justifieth the ungodly, his faith is counted for righteousness. Compared with Rom. 10. 10. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

(*s*) John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

(*t*) 1 John 3. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

(*v*) Eph. 1. 5. Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

(*w*) John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

(*x*) 2 Cor. 6. 18. And will be a Father unto you, and ye shall

of his Son given to them (*y*), are, under his fatherly care and dispensation (*z*), admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory (*a*)

Q. 75. What is sanctification?

A. Sanctification is a work of God's grace, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit (*b*), applying the death and resurrection of Christ unto them (*c*), renewed in their whole man after the image of God (*d*); having the seeds of repentance unto life, and of all other saving graces, put into their hearts (*e*); and those graces so stirred up, increased, and strengthened (*f*), as that they more and more die unto sin, and rise unto newness of life (*g*).

Q. 76. What is repentance unto life?

A. Repentance unto life is a saving grace (*h*), wrought

be my sons and my daughters, saith the Lord Almighty.

(*y*) Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(*z*) Psalm 103. 13. Like as a father pitieth his children; so the Lord pitieth them that fear him.

(*a*) Heb. 6. 12. That ye be not slothful, but followers of them who, through faith and patience, inherit the promises. Rom. 8. 17. And, if children, then heirs; heirs of God, and joint-heirs with Christ: if so be, that we suffer with him, that we may be also glorified together.

(*b*) Eph. 1. 4. According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love.

(*c*) Rom. 6. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so

we also should walk in newness of life.

(*d*) Eph. 4. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

(*e*) Acts 11. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. 1 John 3. 9. Whosoever is born of God, doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God.

(*f*) Eph. 3. 16. That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner-man.

(*g*) Rom. 6. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(*h*) 2 Tim. 2. 25. In meek-

in the heart of a sinner by the Spirit (*i*) and word of God (*k*), whereby out of the sight and sense, not only of the danger (*l*), but also of the filthiness and odiousness of his sins (*m*), and upon the apprehension of God's mercy in Christ to such as are penitent (*n*), he so grieves for (*o*), and hates his sins (*p*), as that he turns from them all to God (*q*), purposing and endeavouring constantly to walk with him in all the ways of new obedience (*r*).

Q. 77. Wherein do justification and sanctification differ?

A. Although sanctification be inseparably joined with

ness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

(*i*) Zech. 12. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

(*k*) Acts 11. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

(*l*) Ezek. 18. 28. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

(*m*) Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

(*n*) Joel 2. 12, 13. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord

your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

(*o*) Jer. 31. 18, 19. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned: for thou art the Lord my God. Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

(*p*) 2 Cor. 7. 11. For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things ye have approved yourselves to be clear in this matter.

(*q*) Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

(*r*) Psal. 119. 6. Then I shall not be ashamed, when I have respect unto all thy commandments.

justification (*s*), yet they differ, in that God in justification imputeth the righteousness of Christ (*t*); in sanctification his Spirit infuseth grace, and enableth to the exercise thereof (*v*); in the former, sin is pardoned (*w*); in the other, it is subdued (*x*): the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation (*y*); the other is neither equal in all (*z*), nor in this life perfect in any (*a*), but growing up to perfection (*b*).

Q. 78. *Whence ariseth the imperfection of sanctification in believers?*

A. The imperfection of sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins (*c*), are hindered in all their spi-

(*s*) 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

(*t*) Rom. 4. 6, 8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. Blessed is the man to whom the Lord will not impute sin.

(*v*) Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

(*w*) Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

(*x*) Rom. 6. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

(*y*) Rom. 8. 33. Who shall lay any thing to the charge of God's elect? It is God that justifieth.

(*z*) Heb. 5. 13, 14. For every one that useth milk, is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil.

(*a*) 1 John 1. 8. And if we say that we have no sin, we deceive ourselves, and the truth is not in us. v. 10. If we say, that we have not sinned, we make him a liar, and his word is not in us.

(*b*) 2 Cor. 7. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

(*c*) Rom. 7. 18, 23. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not. But I see another law in my members, warring against the law of my mind,

ritual services (*d*), and their best works are imperfect and defiled in the sight of God (*e*).

Q. 79. May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?

A. True believers, by reason of the unchangeable love of God (*f*), and his decree and covenant to give them perseverance (*g*), their inseparable union with Christ (*h*), his continual intercession for them (*i*), and the Spirit and seed of God abiding in them (*k*), can neither totally nor finally fall away from the state of grace (*l*), but are kept by the power of God through faith unto salvation (*m*).

Q. 80. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him (*n*), may, without

and bringing me into captivity to the law of sin, which is in my members.

(*d*) Heb. 12. 1. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

(*e*) Isa. 64. 6. But we are all as an unclean thing, and all our righteousness are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away.

(*f*) Jer. 31. 3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

(*g*) 2 Tim. 2. 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

(*h*) 1 Cor. 1. 8. 9. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

(*i*) Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

(*k*) 1 John 3. 9. Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.

(*l*) Jer. 32. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me.

(*m*) 1 Pet. 1. 5. Who are kept by the power of God, through faith, unto salvation ready to be revealed in the last time.

(*n*) 1 John 2. 3. And hereby we do know that we know him, if we keep his commandments.

extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made (*o*), and bearing witness with their spirits that they are the children of God (*p*), be infallibly assured, that they are in the estate of grace, and shall persevere therein unto salvation (*q*).

Q. 81. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith (*r*), true believers may wait long before they obtain it (*s*); and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions (*t*); yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair (*v*).

Q. 82. What is the communion in glory which the members of the invisible church have with Christ?

A. The communion in glory, which the members of

(*o*) 1 Cor. 2. 12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 John 3. 14. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death.

(*p*) Rom. 8. 16. The Spirit itself beareth witness with our spirit that we are the children of God.

(*q*) 1 John 5. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

(*r*) Eph. 1. 13. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were

sealed with that holy Spirit of promise.

(*s*) Isa. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

(*t*) Psalm 31. 22. For I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications, when I cried unto thee. Psalm 22. 1. My God, My God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

(*v*) 1 John 3. 9. Whosoever is born of God, doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God. Job 13. 15. Though he slay me, yet will I trust in him: but I will maintain

the invisible church have with Christ, is in this life (*w*), immediately after death (*x*), and at last perfected at the resurrection and day of judgment (*y*).

Q. 83. What is the communion in glory with Christ, which the members of the invisible church enjoy in this life?

A. The members of the invisible church have communicated to them, in this life, the first fruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory, which he is fully possessed of (*z*); and, as an earnest thereof, enjoy the sense of God's love (*a*), peace of conscience, joy in the Holy Ghost, and hope of glory (*b*): as, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are, to the wicked, the beginning of their torments which they shall endure after death (*c*).

Q. 84. Shall all men die?

A. Death being threatened as the wages of sin (*d*), it

mine own ways before him. Isa. 54. 10. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

(*w*) 2 Cor. 3. 18. But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

(*x*) Luke 23. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

(*y*) 1 Thess. 4. 17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

(*z*) Eph. 2. 5, 6. Even when we were dead in sins hath quickened us together with Christ, (by grace ye are saved). And hath

raised us up together, and made us sit together in heavenly places in Christ Jesus.

(*a*) Rom. 5. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

(*b*) Romans 5. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 14. 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

(*c*) Genesis 4. 13. And Cain said unto the Lord, My punishment is greater than I can bear. Mat. 27. 4. Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. Heb. 10. 27. But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

(*d*) Romans 6. 23. For the wages of sin is death; but the

THE LARGER CATECHISM.

4.

is appointed unto all men once to die (*e*); for that all have sinned (*f*).

Q. 85. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it (*g*), so that, although they die, yet it is out of God's love (*h*), to free them perfectly from sin and misery (*i*), and to make them capable of further communion with Christ in glory, which they then enter upon (*k*).

Q. 86. What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness (*l*), and received into the highest heavens (*m*),

gift of God is eternal life, through Jesus Christ our Lord.

(*e*) Heb. 9. 27. And as it is appointed unto men once to die, but after this the judgment.

(*f*) Rom. 5. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

(*g*) 1 Cor. 15. 26, 55. The last enemy that shall be destroyed, is death. O death, where is thy sting? O grave, where is thy victory?

(*h*) Isa. 57. 1, 2. The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness.

(*i*) Rev. 14. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead

which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Eph. 5. 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.

(*k*) Luke 23. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. Philippians 1. 23. For I am in a strait betwixt two, having a desire to depart and to be with Christ: which is far better.

(*l*) Hebrews 12. 23. To the general assembly and church, of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.

(*m*) 2 Cor. 5. 1. For we know that if our earthly house of this tabernacle were dissolved, we

where they behold the face of God in light and glory (*n*), waiting for the full redemption of their bodies (*o*), which even in death continue united to Christ (*p*), and rest in their graves as in their beds (*q*), till at the last day they be again united to their souls (*r*). Whereas the souls of the wicked are, at their death, cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day (*s*).

Q. 87. What are we to believe concerning the resurrection ?

A. We are to believe, that, at the last day, there shall be a general resurrection of the dead, both of the just and unjust (*t*), when they that are then found alive shall in a moment be changed ; and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power

have a building of God, an house not made with hands, eternal in the heavens.

(*n*) 1 John 3. 2. Beloved, now are we the sons of God ; and it doth not yet appear what we shall be : but we know, that when he shall appear, we shall be like him, for we shall see him as he is. 1 Cor. 13. 12. For now we see through a glass, darkly ; but then face to face : Now I know in part ; but then shall I know even as also I am known.

(*o*) Romans 8. 23. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. Psalms 16. 19. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope.

(*p*) 1 Thess. 4. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

(*q*) Isa. 57. 2. He shall enter

into peace ; they shall rest in their beds, each one walking in his uprightness.

(*r*) Job 19. 26. And though, after my skin, worms destroy this body, yet in my flesh shall I see God.

(*s*) Luke 16. 23, 24. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue ; for I am tormented in this flame. Jude 6. 7. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

(*t*) Acts 24. 15. There shall

of Christ (*v*). The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body (*w*): and the bodies of the wicked shall be raised up in dishonour by him, as an offended judge (*x*).

Q. 88. *What shall immediately follow after the resurrection?*

A. Immediately after the resurrection shall follow the general and final judgment of angels and men (*y*); the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord (*z*).

be a resurrection of the dead, both of the just and unjust.

(*v*) 1 Cor. 15. 51—53. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Thess. 4. 16, 17. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. John 5. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

(*w*) Phil. 3. 21. Who shall change our vile body, that it may

be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(*x*) John 5. 27. And hath given him authority to execute judgment also, because he is the Son of man. Mat. 25. 33. And he shall set the sheep on his right hand, but the goats on the left.

(*y*) 2 Pet. 2. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Mat. 25. 46. And these shall go away into everlasting punishment: but the righteous into life eternal.

(*z*) Mat. 24. 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Luke 21. 35, 36. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall

Q. 89. *What shall be done to the wicked at the day of judgment?*

A. At the day of judgment, the wicked shall be set on Christ's left hand (*a*), and upon clear evidence, and full conviction of their own consciences (*b*), shall have the fearful but just sentence of condemnation pronounced against them (*c*), and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels for ever (*d*).

Q. 90. *What shall be done to the righteous at the day of judgment?*

A. At the day of judgment, the righteous, being caught up to Christ in the clouds (*e*), shall be set on his right hand, and there openly acknowledged and acquitted (*f*); shall join with him in the judging of reprobate angels and men (*g*); and shall be received into heaven (*h*), where they shall be fully and for ever freed from all sin

come to pass, and to stand before the Son of man.

(*a*) Matthew 25. 33. And he shall set the sheep on his right hand, but the goats on the left.

(*b*) Rom. 2. 12, 16. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

(*c*) Mat. 25. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

(*d*) Luke 16. 26. And besides all this, between us and you there is a great gulph fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. 2 Thess. 1. 8, 9. In flaming fire, taking vengeance on them that know not

God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

(*e*) 1 Thess. 4. 17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

(*f*) Matthew 25. 33. And he shall set the sheep on his right hand, but the goats on the left. Mat. 10. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

(*g*) 1 Cor. 6. 2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

(*h*) Mat. 25. 34. Then shall the King say unto them on his right hand, Come, ye blessed of

and misery (*i*); filled with inconceivable joys (*k*), made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels (*l*), but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity (*m*). And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

my Father, inherit the kingdom prepared for you from the foundation of the world.

(*i*) Eph. 5. 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.

(*k*) Psal. 16. 11. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

(*l*) Heb. 12. 22, 23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and

church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.

(*m*) 1 John 3. 2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him, for we shall see him as he is. 1 Cor. 13. 12. For now we see through a glass, darkly; but then face to face: Now I know in part; but then shall I know even as also I am known. 1 Thesa. 4. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

~~~~~

HAVING SEEN WHAT THE SCRIPTURES PRINCIPALLY TEACH US TO BELIEVE CONCERNING GOD, IT FOLLOWS TO CONSIDER WHAT THEY REQUIRE AS THE DUTY OF MAN.

*Q. 91. What is the duty which God requireth of man?*

*A.* The duty which God requireth of man, is obedience to his revealed will (*n*).

*Q. 92. What did God at first reveal unto man as the rule of his obedience?*

*A.* The rule of obedience revealed to Adam in the es-

(*n*) 1 Samuel 15. 22. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the

voice of the Lord? Behold, to obey is better than sacrifice; and to hearken, than the fat of rams.

tate of innocence, and to all mankind in him, beside a special command not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law (*o*).

*Q. 93. What is the moral law?*

*A.* The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body (*p*), and in performance of all those duties of holiness and righteousness which he oweth to God and man (*q*): promising life upon the fulfilling, and threatening death upon the breach of it (*r*).

*Q. 94. Is there any use of the moral law to man since the fall?*

*A.* Although no man, since the fall, can attain to righteousness and life by the moral law (*s*); yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate (*t*).

*Q. 95. Of what use is the moral law to all men?*

*A.* The moral law is of use to all men, to inform them

(*o*) Romans 10. 5. For Moses describeth the righteousness which is of the law, That the man which doth those things, shall live by them. Gen. 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

(*p*) Luke 10. 26, 27. He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 1 Thess. 5. 23. And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(*q*) Luke 1. 75. In holiness and righteousness before him, all the days of our life. Acts 24. 16.

And herein do I exercise myself, to have always a conscienc void of offence toward God, and toward men.

(*r*) Romans 10. 5. For Moses describeth the righteousness which is of the law, That the man which doth those things, shall live by them. Gal. 3. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

(*s*) Rom. 8. 3. For, what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Gal. 2. 16. For by the works of the law shall no flesh be justified.

(*t*) 1 Tim. 1. 8. But we know that the law is good, if a man use it lawfully.

of the holy nature and will of God (*v*), and of their duty, binding them to walk accordingly (*w*); to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives (*x*); to humble them in the sense of their sin and misery (*y*), and thereby help them to a clearer sight of the need they have of Christ (*z*), and of the perfection of his obedience (*a*).

*Q. 96. What particular use is there of the moral law to unregenerate men?*

*A.* The moral law is of use to unregenerate men, to awaken their consciences to flee from the wrath to come (*b*), and to drive them to Christ (*c*): or, upon their continuance in the estate and way of sin, to leave them inexcusable (*d*), and under the curse thereof (*e*)

(*v*) Lev. 11. 44. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

(*w*) Mic. 6. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

(*x*) Psal. 19. 11, 12. Moreover, by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Rom. 3. 20. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

(*y*) Rom. 3. 9. 23. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; For all have sinned, and come short of the glory of God.

(*z*) Gal. 3. 21, 22. Is the law then against the promises of God? God forbid: for if there had been a law given which could have

given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

(*a*) Rom. 10. 4. For Christ is the end of the law for righteousness to every one that believeth.

(*b*) 1 Tim. 1. 9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane.

(*c*) Gal. 3. 24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

(*d*) Rom. 1. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Compared with Romans 2. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.

(*e*) Gal. 3. 10. For as many

*Q. 97. What special use is there of the moral law to the regenerate?*

*A.* Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works (*f*), so as thereby they are neither justified (*g*) nor condemned (*h*); yet, beside the general uses thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead and for their good (*i*); and thereby to provoke them to more thankfulness (*k*), and to express the same in their greater care to conform themselves thereunto as the rule of their obedience (*l*).

*Q. 98. Where is the moral law summarily comprehended?*

*A.* The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone (*m*); and are recorded in the twentieth chap-

as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

(*f*) Rom. 6. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. 7. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

(*g*) Rom. 3. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

(*h*) Gal. 5. 23, Meekness, temperance: against such there is no law. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Je-

sus, who walk not after the flesh, but after the spirit.

(*i*) Gal. 3. 13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.

(*k*) Luke 1. 68. Blessed be the Lord God of Israel, for he hath visited and redeemed his people. Col. 1. 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

(*l*) Rom. 7. 22. For I delight in the law of God, after the inward man. Rom. 12. 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

(*m*) Deut. 10. 4. And he wrote on the tables, according to

ter of Exodus. The first four commandments containing our duty to God; and the other six our duty to man (*n*).

Q. 99. *What rules are to be observed for the right understanding of the ten commandments?*

A. For the right understanding of the ten commandments, these rules are to be observed:

1. That the law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto entire obedience for ever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin (*o*).

2. That is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures (*p*).

3. That one and the same thing, in diverse respects, is required or forbidden in several commandments (*q*).

4. That as, where a duty is commanded, the contrary sin is forbidden (*r*); and, where a sin is forbidden, the

the first writing, the ten commandments which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me. Exod. 34. 1. And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables which thou brakest.

(*n*) Mat. 22. 37. 40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hangs all the law and the prophets.

(*o*) Psal. 19. 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. James 2. 10. For whosoever shall keep the whole law,

and yet offend in one point, he is guilty of all. Mat. 5. 21. to the end.

(*p*) Romans 7. 14. For we know that the law is spiritual: but I am carnal, sold under sin. Deut. 6. 5. Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

(*q*) Col. 3. 5. Mortify, therefore, your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

(*r*) Mat. 15. 4—6. For God commanded, saying, Honour thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me, And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

contrary duty is commanded (*s*); so, where a promise is annexed, the contrary threatening is included (*l*); and, where a threatening is annexed, the contrary promise is included (*v*).

5. That what God forbids, is at no time to be done (*w*); what he commands, is always our duty (*x*); and yet every particular duty is not to be done at all times (*y*).

6. That under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto (*z*).

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places (*a*).

(*s*) Eph. 4. 28. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

(*l*) Exod. 20. 12. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Compared with Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

(*v*) Jer. 18. 7, 8. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

(*w*) Job 13. 7, 8. Will you speak wickedly for God? and talk deceitfully for him? Will ye accept his person? Will ye contend for God? Rom. 3. 8. And not rather, (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good

may come? whose damnation is just.

(*x*) Deut. 4. 8, 9. And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.

(*y*) Mat. 12. 7. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

(*z*) Heb. 10. 24, 25. And let us consider one another, to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. 1 Thesa. 5. 22. Abstain from all appearance of evil. Jude 23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

(*a*) Exod. 20. 10. But the seventh day is the sabbath of the



8. That, in what is commanded to others, we are bound, according to our places and callings, to be helpful to them (*b*); and to take heed of partaking with others in what is forbidden them (*c*).

Q. 100. *What special things are we to consider in the ten commandments?*

A. We are to consider in the ten commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them the more to enforce them.

Q. 101. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is contained in these words, *I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage* (*d*). Wherein God manifesteth his sovereignty, as being JEHOVAH, the eternal, immutable, and almighty God (*e*); having his being in and of himself (*f*), and giving being to all his words (*g*), and works (*h*): and that he is a God in covenant, as with Israel of old, so with all his people (*i*); who, as he brought them out of

Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. Lev. 19. 17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

(*b*) 2 Cor. 1. 24. Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.

(*c*) 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Eph. 5. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

(*d*) Exodus 20. 2.

(*e*) Isa. 44. 6. Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts, I am the first, and I am the last; and

beside me there is no God.

(*f*) Exodus 3. 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(*g*) Exod. 6. 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

(*h*) Acts 17. 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

(*i*) Gen. 17. 7. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. Compared with Rom. 3. 29. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also.

their bondage in Egypt, so he delivereth us from our spiritual thralldom (*k*); and that therefore we are bound to take him for our God alone, and to keep all his commandments (*l*).

*Q. 102. What is the sum of the four commandments which contain our duty to God?*

*A.* The sum of the four commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind (*m*).

*Q. 103. What is the first commandment?*

*A.* The first commandment is, *Thou shalt have no other Gods before me* (*n*).

*Q. 104. Which are the duties required in the first commandment?*

*A.* The duties required in the first commandment are, the knowing and acknowledging of God, to be the only true God, and our God (*o*); and to worship and glorify him accordingly (*p*), by thinking (*q*), meditating (*r*), remembering (*s*), highly esteeming (*t*), honour-

(*k*) Luke 1. 74, 75. That he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life.

(*l*) 1 Peter 1. 15. But as he which hath called you is holy, so be ye holy in all manner of conversation. Lev. 19. 37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.

(*m*) Luke 10. 27. And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

(*n*) Exodus 20. 3.

(*o*) Deut. 26. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways,

and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

(*p*) Psal. 95. 6. O come, let us worship and bow down; let us kneel before the Lord our Maker.

(*q*) Mal. 3. 16. Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

(*r*) Psal. 63. 6. When I remember thee upon my bed, and meditate on thee in the night watches.

(*s*) Eccl. 12. 1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

ing (*v*), adoring (*w*), choosing (*x*), loving (*y*), desiring (*z*), fearing of him (*a*); believing him (*b*); trusting (*c*), hoping (*d*), delighting (*e*), rejoicing in him (*f*); being zealous for him (*g*); calling upon him; giving all praise and thanks (*h*), and yielding all obedience and submission to him with the whole man (*i*); being careful in all things to please him (*k*), and sorrowful when in any thing he is offended (*l*); and walking humbly with him (*m*).

(*t*) Psal. 71. 19. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?

(*v*) Mal. 1. 6. A son honoureth his father, and a servant his master; if I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests that despise my name.

(*w*) Isa. 14. 23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

(*x*) Josh. 24. 22. And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen the Lord, to serve him. And they said, We are witnesses.

(*y*) Deut. 6. 5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

(*z*) Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

(*a*) Isa. 8. 13. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.

(*b*) Exod. 14. 31. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

(*c*) Isa. 26. 4. Trust ye in

the Lord forever: for in the Lord JEHOVAH is everlasting strength.

(*d*) Psal. 130. 7. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

(*e*) Psal. 37. 4. Delight thyself also in the Lord: and he shall give thee the desires of thine heart.

(*f*) Psal. 32. 11. Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.

(*g*) Rom. 12. 11. Not slothful in business, fervent in spirit; serving the Lord.

(*h*) Phil. 4. 6. Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

(*i*) James 4. 7. Submit yourselves therefore to God; resist the devil, and he will flee from you.

(*k*) 1 John 3. 22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

(*l*) Jer. 31. 18. I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.

(*m*) Mic. 6. 8. He hath shewed thee, O man, what is good; and what doth the Lord require

**Q. 105.** *What are the sins forbidden in the first commandment?*

**A.** The sins forbidden in the first commandment are, Atheism, in denying, or not having a God (*n*); Idolatry, in having or worshipping more Gods than one, or any with or instead of the true God (*o*); the not having and avouching him for God, and our God (*p*); the omission or neglect of any thing due to him, required in this commandment (*q*); ignorance (*r*), forgetfulness (*s*), misapprehensions (*t*), false opinions (*v*), unworthy and wicked thoughts of him (*w*); bold and curious searching into his secrets (*x*); all profaneness (*y*), hatred of God (*z*); self-love (*a*); self-seeking (*b*), and all other inordinate and

of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

(*n*) Psalms 14. 1. The fool hath said in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doeth good.

(*o*) Jer. 2. 28. But where are thy gods that thou hast made thee? let them arise if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

(*p*) Psal. 81. 11. But my people would not hearken unto my voice: and Israel would none of me.

(*q*) Isa. 43. 22. But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel.

(*r*) Jer. 4. 22. For my people is foolish, they have not known me: they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

(*s*) Jer. 2. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

(*t*) Acts 17. 23. For as I

passed by, and beheld your devotions, I found an altar with this inscription, To the UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

(*v*) Isaiah 40. 18. To whom then will ye liken God? Or what likeness will ye compare unto him.

(*w*) Psal. 50. 21. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes.

(*x*) Deut. 29. 29. The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

(*y*) Heb. 12. 16. Lest there be any fornicator, or profane person, as Esau, who, for one morsel of meat, sold his birthright.

(*z*) Rom. 1. 30. Backbiters, haters of God, despiteful, proud, boasters.

(*a*) 2 Tim. 3. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

(*b*) Phil. 2. 21. For all seek

immoderate setting of our mind, will, or affections, upon other things, and taking them off from him in whole or in part (*c*); vain credulity (*d*), unbelief (*e*), heresy (*f*), misbelief (*g*), distrust (*h*), despair (*i*); incorrigibleness (*k*); and insensibleness under judgments (*l*), hardness of heart (*m*), pride (*n*), presumption (*o*), carnal security (*p*), tempting of God (*q*); using unlawful means (*r*), and trusting in lawful means (*s*): carnal delights and joys (*t*);

their own, not the things which are Jesus Christ's.

(*c*) 1 John. 2. 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

(*d*) 1 John 4. 1. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

(*e*) Heb. 3. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

(*f*) Tit. 3. 10. A man that is an heretic, after the first and second admonition, reject.

(*g*) Acts 26. 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

(*h*) Psalms 78. 22. Because they believed not in God, and trusted not in his salvation.

(*i*) Genesis 4. 13. And Cain said unto the Lord, My punishment is greater than I can bear.

(*k*) Jer. 5. 3. O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have no t'grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

(*l*) Isa. 42. 25. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire

round about, yet he knew not; and it burned him, yet he laid it not to heart.

(*m*) Rom. 2. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

(*n*) Jer. 13. 15. Hear ye, and give ear, be not proud: for the Lord hath spoken.

(*o*) Psal. 19. 13. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression.

(*p*) Zeph. 1. 12. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.

(*q*) Mat. 4. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

(*r*) Romans 3. 8. And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose damnation is just.

(*s*) Jer. 17. 5. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

(*t*) 2 Tim. 3. 4. Traitors, heady, high-minded, lovers of pleasure more than lovers of God.

corrupt, blind, and indiscreet zeal (*v*); lukewarmness (*w*), and deadness in the things of God (*x*); estranging ourselves, and apostatizing from God (*y*); praying, or giving any religious worship, to saints, angels, or any other creatures (*z*); all compacts and consulting with the devil (*a*), and hearkening to his suggestions (*b*); making men the Lords of our faith and conscience (*c*); slighting and despising God, and his commands (*d*); resisting and grieving of his Spirit (*e*), discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us (*f*); and ascribing the praise of any good we either are, have, or can do, to fortune (*g*),

(*v*) Gal. 4. 17. They zealously affect you, but not well; yea, they would exclude you, that you might affect them.

(*w*) Rev. 3. 16. So then because thou art lukewarm, and neither cold nor hot I will spue thee out of my mouth.

(*x*) Rev. 3. 1. And unto the angel of the church in Sardis, write, These things saith he that hath the seven spirits of God, and the seven stars; I know thy works that thou hast a name, that thou livest, and art dead.

(*y*) Ezek. 14. 5. That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

(*z*) Rev. 19. 10. And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God.

(*a*) Lev. 20. 6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

(*b*) Acts 5. 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy

Ghost, and to keep back part of the price of the land?

(*c*) 2 Cor. 1. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. Matthew 23. 9. And call no man your father upon the earth: for one is your Father which is in heaven.

(*d*) Prov. 13. 13. Whoso despiseth the word, shall be destroyed: but he that feareth the commandment, shall be rewarded.

(*e*) Acts 7. 51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Eph. 4. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

(*f*) Psal. 73. 2, 3. But as for me, my feet were almost gone: my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked.

(*g*) 1 Sam. 6. 7. 9. Now, therefore, make a new cart, and take two milch-kine on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them. And take the ark of the Lord, and lay it upon the cart, and put the jewels of gold which ye return

idols (*h*), ourselves (*i*), or any other creature (*k*).

*Q. 106. What are we especially taught by these words, (Before me) in the first commandment?*

*A.* These words (*Before me*) or before my face, in the first commandment, teach us, that God, who seeth all things, takes special notice of, and is much displeased with, the sin of having any other God: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation (*l*); as also to persuade us to do as in his sight, whatever we do in his service (*m*).

*Q. 107. Which is the second commandment?*

*A.* The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them*

him for a trespass-offering, in a coffer by the side thereof, and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

(*h*) Dan. 5. 23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

(*i*) Deut. 8. 17. And thou say in thine heart, My power and the might of my hand hath gotten me this wealth. Dan. 4. 30. The king

spake, and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?

(*k*) Hab. 1. 16. Therefore they sacrifice unto their net, and burn incense unto their drag: because by them their portion is fat, and their meat plenteous.

(*l*) Psal. 44. 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange god: Shall not God search this out? for he knoweth the secrets of the heart.

(*m*) 1 Cron. 28. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

*that love me, and keep my commandments (n).*

**Q. 108.** *What are the duties required in the second commandment ?*

**A.** The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word (*o*); particularly prayer and thanksgiving in the name of Christ (*p*); the reading, preaching, and hearing of the word (*q*); the administration and receiving of the sacraments (*r*); church-government and discipline (*s*); the ministry and maintenance thereof (*t*); religious fasting (*v*); swearing by the name

(*n*) Exod. 20. 4, 5, 6.

(*o*) Deut. 32. 46. And he said unto them, Set your hearts unto all the words which I testify among you this day: which ye shall command your children to observe to do all the words of this law. Mat. 28. 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

(*p*) Phil. 4. 6. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. Eph. 5. 20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

(*q*) Acts 15. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day. 2 Tim. 4. 2. Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Acts 10. 33. Immediately, therefore, I send to thee; and thou hast well done that thou art come. Now, therefore, are we all here present before God, to hear all things that are commanded thee of God.

(*r*) Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. from verse 23 to verse 30. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, &c.

(*s*) Mat. 16. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. 5 chapter. 1 Cor. 12. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

(*t*) Eph. 4. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 1 Cor. 9. 7—15. Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit there-



of God (*w*), and vowing unto him (*x*); as also the disapproving, detesting, opposing all false worship (*y*); and according to each one's place and calling, removing it, and all monuments of idolatry (*z*).

*Q. 109. What are the sins forbidden in the second commandment?*

*A.* The sins forbidden in the second commandment are, all devising (*a*), counselling (*b*), commanding (*c*), us-

of? or who feedeth a flock, and eateth not of the milk of the flock? &c.

(*v*) Joel 2. 12, 13. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful.—1 Cor. 7. 5. Defraud ye not one the other, except it be with consent, for a time, that ye may give yourselves to fasting and prayer.

(*w*) Deut. 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

(*x*) Isa. 19. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. Psal. 76. 11. Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared.

(*y*) Acts 17. 16, 17. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Psal. 16. 4. Their sorrows shall be multiplied that hasten after another God: their drink-offerings

of blood will I not offer, nor take up their names into my lips.

(*z*) Deut. 7. 5. But this shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Isa. 30. 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

(*a*) Numb. 15. 39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring.

(*b*) Deut. 13. 6. 8. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

(*c*) Mic. 6. 16. For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

ing (*d*), and any wise approving any religious worship not instituted by God himself (*e*); \* tolerating a false religion (*f*); the making any representation of God, of all, or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever (*g*); all worshipping of it (*h*); or God in it or by it (*i*); the making of any representation of feigned deities (*k*), and all worship of them, or

(*d*) 1 Kings 11. 33. Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

(*e*) Deut. 12. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

(*f*) Zech. 13. 3. When any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord. Gal. 1. 8. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. Rev. 2. 20. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants. Rev. 17. 16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat

her flesh, and burn her with fire.

(*g*) Acts 17. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device. Rom. 1. 21. 25. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

(*h*) Dan. 3. 18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Gal. 4. 8. Howbeit, then when you knew not God, ye did service unto them which by nature are no gods.

(*i*) Exod. 32. 5. And when Aaron saw it, he built an altar before it, and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

(*k*) Exod. 32. 8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

---

\* This entire clause is left out in the Answer authorized by the General Assembly. It is modified by the Associate Reformed Synod so as to read authorizing for tolerating.

service belonging to them (*l*); all superstitious devices (*m*), corrupting the worship of God (*n*), adding to it, or taking from it (*o*), whether invented and taken up of ourselves (*p*), or received by tradition from others (*q*), though under the title of antiquity (*r*), custom (*s*), devotion (*t*), good intent, or any other pretence whatsoever (*v*), simony (*w*); sacrilege (*x*); all neglect (*y*), con-

(*l*) Isa. 65. 11. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

(*m*) Acts 17. 22. Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. Col. 2. 21. Touch not, taste not, handle not.

(*n*) Mal. 1. 7, 8. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? in that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts.

(*o*) Deut. 4. 2. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

(*p*) Psal. 106. 39. Thus were they defiled with their own works, and went a whoring with their own inventions.

(*q*) Mat. 15. 9. But in vain they do worship me, teaching for doctrines the commandments of men.

(*r*) 1 Peter 1. 18. Forasmuch as ye know that ye were not redeemed with corruptible things,

as silver and gold, from your vain conversation received by tradition from your fathers.

(*s*) Jer. 44. 17. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

(*t*) Isa. 65. 3—5. A people that provoketh me to anger continually to my face, that sacrificeth in gardens, and burneth incense upon altars of brick: Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels: Which say, stand by thyself, come not near to me, for I am holier than thou: these are a smoke in my nose, a fire that burneth all the day.

(*v*) 1 Samuel 13. 11. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and thou camest not within the days appointed, and that the Philistines gathered themselves together to Michmash.

(*w*) Acts 8. 18. And when Simon saw that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money.

(*x*) Rom. 2. 22. Thou that

tempt (*z*), hindering (*a*), and opposing the worship and ordinances which God hath appointed (*b*).

Q. 110. *What are the reasons annexed to the second commandment, the more to enforce it?*

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments* (*c*), are, beside God's sovereignty over us, and propriety in us (*d*), his fervent zeal for his own worship (*e*), and his revengeful indignation against all false worship, as being a spiritual whoredom (*f*), accounting the breakers of this commandment such as hate him; and threatening to punish them unto divers generations (*g*); and esteeming the observers of it such as love him and

abhorrest idols, dost thou commit sacrilege? Mal. 3. 8. Will a man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings.

(*y*) Exod. 4. 24—26. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the fore-skin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision.

(*z*) Matthew 22. 5. But they made light of it, and went their ways, one to his farm, another to his merchandize.

(*a*) Mat. 23. 13. But wo unto you, Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

(*b*) 1 Thess. 2. 15, 16. Who both killed the Lord Jesus, and

their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost.

(*c*) Exodus 20. 5, 6.

(*d*) Psal. 45. 11. So shall the King greatly desire thy beauty: for he is thy Lord, and worship thou him.

(*e*) Exod. 34. 13, 14. But ye shall destroy their altars, break their images, and cut down their groves. For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.

(*f*) 1 Cor. 10. 20. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils.

(*g*) Hos. 2. 2. Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and

keep his commandments, and promising mercy to them unto many generations (*h*).

*Q. 111. Which is the third commandment ?*

*A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain (i).*

*Q. 112. What is required in the third commandment ?*

*A. The third commandment requires, That the name of God, his titles, attributes (k), ordinances (l), the word (m), sacraments (n), prayer (o), oaths (p), vows (q), lots (r),*

her adulteries from between her breasts.

(*h*) Deut. 5. 29. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever !

(*i*) Exodus 20. 7.

(*k*) Matthew 6. 9. After this manner, therefore, pray ye : Our Father which art in heaven, Hallowed be thy name. Deut. 28. 58. If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD. Psal. 29. 2. Give unto the Lord the glory due unto his name ; worship the Lord in the beauty of holiness.

(*l*) Mal. 1. 15. But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing ; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. Eccl. 5. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools ; for they consider not that they do evil.

(*m*) Psal. 138. 2. I will worship toward thy holy temple, and praise thy name, for thy loving-kindness, and for thy truth : for

thou hast magnified thy word above all thy name.

(*n*) 1 Cor. 11. 28, 29. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(*o*) 1 Tim. 2. 8. I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

(*p*) Jer. 4. 2. And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness ; and the nations shall bless themselves in him, and in him shall they glory.

(*q*) Eccl. 5. 2. 4, 5. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God ; for God is in heaven, and thou upon earth ; therefore let thy words be few. When thou vowest a vow unto God, defer not to pay it : for he hath no pleasure in fools ; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

(*r*) Acts 1. 24. 26. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen. And they gave forth their lots ; and the lot fell

his works (*s*), and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought (*t*), meditation (*v*), word (*w*), and writing (*x*); by an holy profession (*y*), and answerable conversation (*z*), to the glory of God (*a*), and the good of ourselves (*b*), and others (*c*).

**Q. 113.** *What are the sins forbidden in the third commandment?*

**A.** The sins forbidden in the third commandment are, the not using of God's name as is required (*d*); and the abuse of it in an ignorant (*e*), vain (*f*), irreve-

upon Matthias, and he was numbered with the eleven apostles.

(*s*) Job 36. 24. Remember that thou magnify his work, which men behold.

(*t*) Mal. 3. 16. Then they that feared the Lord, spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

(*v*) Psal. 8. 1—9. O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? O Lord our Lord, how excellent is thy name in all the earth!

(*w*) Col. 3. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

(*x*) Psal. 102. 18. This shall be written for the generation to come: and the people which shall be created, shall praise the Lord.

(*y*) 1 Peter 3. 15. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh

you a reason of the hope that is in you, with meekness and fear.

(*z*) Phil. 1. 27. Only let your conversation be as it becometh the gospel of Christ.

(*a*) 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

(*b*) Jer. 32. 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

(*c*) 1 Peter 2. 12. Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

(*d*) Mal. 2. 2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

(*e*) Acts 17. 23. For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

(*f*) Prov. 30. 9. Lest I be full

rent (*g*), profane (*h*), superstitious (*i*), or wicked mentioning or otherwise using his titles, attributes, ordinances (*k*), or works (*l*), by blasphemy (*m*), perjury (*n*), all sinful cursings (*o*), oaths (*p*), vows (*q*), and lots (*r*), violating of our

and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

(*g*) Mal. 1. 6. A son honour-eth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name.

(*h*) Mal. 1. 12. But ye have prophaned it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat is contemptible. Mal. 3. 14. Ye have said, It is in vain to serve God; and what profit is it, that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts.

(*i*) Jer. 7. 4. Trust ye not in lying words, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are these. Col. 2. 20. Wherefore if ye be dead with Christ from the rudiments of the world; why, as though living in the world, are ye subject to ordinances?

(*k*) Psal. 50. 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

(*l*) Isa. 5. 12. And the harp and the viol, the tabret and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

(*m*) 2 Kings 19. 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lift up thine eyes on high? even against the holy one of Israel. Lev. 24.

11. And the Israelitish woman's son blasphemed the name of the Lord, and cursed: and they brought him unto Moses.

(*n*) Zech. 5. 4. I will bring it forth, said the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. Zech. 8. 17. And let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these are things that I hate, saith the Lord.

(*o*) 1 Samuel 17. 43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods. 2 Sam. 16. 5. And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei the son of Gerar; he came forth, and cursed still as he came.

(*p*) Jer. 5. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods; when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

(*q*) Deut. 23. 18. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God. Acts 22. 12. And when it was day, certain of the Jews banded together, and bound themselves

oaths and vows, if lawful (*s*), and fulfilling them, if of things unlawful (*t*); murmuring and quarrelling at (*v*), curious prying into (*w*), and misapplying of God's decrees (*x*), and providences (*y*); misinterpreting (*z*), misapplying (*a*), or any way perverting the word, or any part of it (*b*), to profane jests (*c*), curious or unprofitable questions, vain janglings, or the maintaining of false doctrines (*d*); abusing it, the creatures, or any thing contain-

under a curse, saying, That they would neither eat nor drink till they had killed Paul.

(*r*) Esth. 3. 7. In the first month (that is, the month Nisan) in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is the month Adar. Psal. 22. 18. They part my garments among them, and cast lots upon my vesture.

(*s*) Psal. 24. 4. He that hath clean hands and a pure heart: who hath not lift up his soul unto vanity, nor sworn deceitfully. Ezek. 17. 19. Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompence upon his own head.

(*t*) Mark 6. 26. And the king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

(*v*) Rom. 9. 14. What shall we say then? Is there unrighteousness with God? God forbid.

(*w*) Deut. 29. 29. The secret things belong unto the Lord our God: But those things which are revealed, belong unto us, and to our children for ever, that we may do all the words of this law.

(*x*) Rom. 3. 5, 7. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who

taketh vengeance? (I speak as a man). For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? Rom. 6. 1. What shall we say then? shall we continue in sin, that grace may abound? God forbid.

(*y*) Eccl. 8. 11. Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil.

(*z*) Mat. 5. 21. To the end. (See Question 99, letter o.)

(*a*) Ezek. 13. 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

(*b*) 2 Peter 3. 16. As also in all his epistles, speaking in them of those things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

(*c*) Isa. 22. 13. And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; let us eat and drink, for to-morrow we shall die.

(*d*) 1 Timothy 1. 4. Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying, which is in faith.



ed under the name of God, to charms (*e*), or sinful lusts and practices (*f*); the maligning (*g*), scorning (*h*), reviling (*i*), or any wise opposing of God's truth, grace, and ways (*k*); making profession of religion in hypocrisy, or for sinister ends (*l*); being ashamed of it (*m*), or a shame to it, by uncomfortable (*n*), unwise (*o*), unfruit-

(*e*) Deut. 18. 10—14. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord, &c. Acts 19. 13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

(*f*) 2 Tim. 4. 3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

(*g*) Acts 13. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

(*h*) Psal. 1. 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 Pet. 3. 3. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.

(*i*) 1 Pet. 4. 4. Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you.

(*k*) Acts 19. 9. But when divers were hardened, and believ-

ed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 1 Thess. 2. 16. Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. Heb. 10. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

(*l*) 2 Tim. 3. 5. Having a form of godliness, but denying the power thereof; from such turn away. Mat. 23. 14. Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation.

(*m*) Mark 8. 38. Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

(*n*) Psal. 73. 14, 15. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus: behold, I should offend against the generation of thy children.

(*o*) 1 Cor. 6. 5. I speak to your shame. Is it so that there is not a wise man amongst you? no

ful (*p*), and offensive walking (*q*), or backsliding from it (*r*).

*Q. 114. What reasons are annexed to the third commandment?*

*A.* The reasons annexed to the third commandment, in these words (*The Lord thy God*), and (*For the Lord will not hold him guiltless that taketh his name in vain* (*s*), are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us (*t*); especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment (*v*), albeit many such escape the censures and punishments of men (*w*).

*Q. 115. Which is the fourth commandment?*

*A.* The fourth commandment is, *Remember the sabbath-day to keep it holy. Six days shall thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-ser-*

not one that shall be able to judge between his brethren?

(*p*) Isa. 5. 4. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 2. Pet. 1. 8. For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

(*q*) Rom. 2. 23. Thou that maketh thy boast of the law, through breaking the law, dishonourest thou God?

(*r*) Gal. 3. 1. 3. O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

(*s*) Exod. 20. 7.

(*t*) Lev. 19. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

(*v*) Ezek. 36. 21, 22. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel; Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

(*w*) 1 Sam. 2. 12. Now the sons of Eli were sons of Belial; they knew not the Lord. Compared with 1 Sam. 3. 13. For I have told him, that I will judge his house forever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not.

*vant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it (x).*

**Q. 116.** *What is required in the fourth commandment ?*

**A.** The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven ; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world ; which is the Christian Sabbath (y), and in the New Testament, called *the Lord's day* (z).

**Q. 117.** *How is the Sabbath, or the Lord's day, to be sanctified ?*

**A.** The Sabbath, or Lord's day, is to be sanctified by an holy resting all the day (a), not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful (b), and making it our delight to spend the whole time (except

(x) Exodus, chap. 22, verses 8, 9, 10 and 11.

(y) Deut. 5. 12. Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Gen. 2. 2. And on the seventh day God ended his work which he had made : and he rested on the seventh day from all his work which he had made. Acts 20. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. Mat. 5. 17, 18. Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Isa. 56. 2. Blessed is the man that doth this, and the son of man that layeth hold on

it : that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

(z) Rev. 1. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

(a) Exod. 20. 8. Remember the Sabbath-day, to keep it holy. v. 10. But the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, &c.

(b) Exod. 16. 25. And Moses said, Eat that to-day ; for to-day is a Sabbath unto the Lord : to-day ye shall not find it in the field. Neh. 13. 15. In those days saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses ; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath-day : and I testified against them.

so much of it as is to be taken up in works of necessity and mercy (*c*) in the public and private exercises of God's worship (*d*): and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose, and seasonably to dispatch our worldly business, that we may be the more free and fit for the duties of that day (*e*).

*Q. 118. Why is the charge of keeping the Sabbath more specially directed to governors of families, and other superiors?*

*A.* The charge of keeping the Sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftentimes to hinder them by employments of their own (*f*).

(*c*) Mat. 12, from verse 1 to 13. At that time Jesus went on the Sabbath-day through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat. v. 2. But when the Pharisees saw it, &c.

(*d*) Isa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Luke 4. 16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. Acts 20. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.

(*e*) Exod. 20. 8. Remember the Sabbath-day, to keep it holy. Luke 23. 54. 56. And that day was the preparation, and the Sabbath drew on. And they return-

ed, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment. Exod. 16. 22. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

(*f*) Jer. 17. 20—22. And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates. Jer. 17. 21, 22. Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your house on the Sabbath-day, neither do ye any work, but hallow ye the Sabbath-day, as I commanded your fathers. Exod. 23. 12. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest: and the son of thy hand-maid, and the stranger may be refreshed.

**Q. 119.** *What are the sins forbidden in the fourth commandment ?*

**A.** The sins forbidden in the fourth commandment are, all omissions of the duties required (*g*), all careless, negligent, and unprofitable performing of them, and being weary of them (*h*); all profaning the day by idleness, and doing that which is in itself sinful (*i*): and by all needless works, words, and thoughts, about our worldly employments and recreations (*k*).

**Q. 120.** *What are the reasons annexed to the fourth commandment, the more to enforce it ?*

**A.** The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *Six days shalt thou labour, and do all thy works (l)*: from God's challenging a special propriety in that day, *The seventh day is the Sabbath of the Lord thy God (m)*: from the example of God, who *in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day*: and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our

(*g*) Ezek. 22. 26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them.

(*h*) Amos 8. 5. Saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? Mal. 1. 13. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts: and ye brought that which was torn, and

the lame, and the sick; thus ye brought an offering: should I accept this of your hands? saith the Lord.

(*i*) Ezek. 23. 38. Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths.

(*k*) Isa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

(*l*) Exodus 20. 9

(*m*) Exodus 20. 10.

sanctifying it; *Wherefore the Lord blessed the Sabbath-day and hallowed it (n).*

**Q. 121.** *Why is the word Remember set in the beginning of the fourth commandment?*

**A.** The word *Remember* is set in the beginning of the fourth commandment (*o*), partly because of the great benefit of remembering it, we being thereby helped in our preparation to keep it (*p*), and, in keeping it, better to keep all the rest of the commandments (*q*), and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgement of religion (*r*); and partly because we are very ready to forget it (*s*), for that there is less light of nature for it (*t*), and yet it restraineth our natural liberty in things

(*n*) Exodus 20. 11.

(*o*) Exodus 20. 8.

(*p*) Mark 15. 42. And now when the even was come, because it was the preparation, that is, the day before the Sabbath. Neh. 13. 19. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burthen be brought in on the Sabbath-day.

(*q*) Ezekiel 20. 12. 19, 20. Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. I am the Lord your God; walk in my statutes, and keep my judgments, and do them. And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

(*r*) Gen. 2. 2, 3. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and

sanctified it: because that in it he had rested from all his work, which God created and made. Psal. 118. 22. 24. The stone which the builders refused, is become the head-stone of the corner. This is the day which the Lord hath made, we will rejoice and be glad in it. Compared with Acts 4. 10, 11. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Rev. 1. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

(*s*) Ezek. 22. 26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them.

(*t*) Neh. 9. 14. And madest known unto them thy holy Sab-

at other times lawful (*v*); that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it (*w*); and that Satan with his instruments much labours to blot out the glory, and even the memory of it, to bring in all irreligion and impiety (*x*).

Q. 122. *What is the sum of the six commandments which contain our duty to man?*

A. The sum of the six commandments which contain our duty to man, is to love our neighbour as ourselves (*y*), and to do to others what we would have them to do to us (*z*).

Q. 123. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee* (*a*).

Q. 124. *Who are meant by father and mother in the fifth commandment?*

A. By *father and mother*, in the fifth commandment, are meant not only natural parents (*b*), but all superiors

bath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant.

(*v*) Exod. 34. 21. Six days thou shalt work, but on the seventh day thou shalt rest: in caring-time, and in harvest thou shalt rest.

(*w*) Amos 8. 5. Saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

(*x*) Lam. 1. 7. Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her; the adversaries saw her, and did mock at her Sabbaths. Jeremiah 17. 21.

Thus saith the Lord, take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem.

(*y*) Matthew 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

(*z*) Mat. 7. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

(*a*) Exodus 20. 12.

(*b*) Prov. 23. 22. 25. Hearken unto thy father that begat thee, and despise not thy mother when she is old. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. Eph. 6. 1, 2. Children, obey your parents in the Lord: for this is right. Honour thy father and mother, (which is the first commandment with promise.)

in age (*c*), and gifts (*d*); and especially such as, by God's ordinance, are over us in place of authority, whether in family (*e*), church (*f*), or commonwealth (*g*).

**Q. 125.** *Why are superiors styled Father and Mother?*

**A.** Superiors are styled *Father* and *Mother*, both to teach them in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to their several relations (*h*); and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents (*i*).

**Q. 126.** *What is the general scope of the fifth commandment?*

**A.** The general scope of the fifth commandment, is the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals (*k*).

**Q. 127.** *What is the honour that inferiors owe to their superiors?*

**A.** The honour which inferiors owe to their superiors,

(*c*) 1 Tim. 5. 1, 2. Rebuke not an elder, but entreat him as a father, and the younger men as brethren: The elder women as mothers, the younger as sisters, with all purity.

(*d*) Gen. 4. 20. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

(*e*) 2 Kings 5. 13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?

(*f*) 2 Kings 2. 12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof.

(*g*) Isaiah 49. 23. And kings shall be thy nursing-fathers, and their queens thy nursing-mothers.

(*h*) Eph. 6. 4. And ye fathers, provoke not your children to wrath; but bring them up in

the nurture and admonition of the Lord. 2 Cor. 12. 14. For the children ought not to lay up for the parents, but the parents for the children. 1 Thes. 2. 7, 8. But we were gentle among you, even as a nurse cherisheth her children: So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

(*i*) 1 Cor. 4. 14. 16. I write not these things to shame you, but as my beloved sons I warn you. For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

(*k*) Eph. 5. 21. Submitting yourselves one to another in the fear of God. 1 Peter 2. 17. Honour all men. Love the brotherhood. Fear God. Honour the King. Romans 12. 10. Be kindly affectioned one to another, with



is all due reverence in heart (*l*), word (*m*), and behaviour (*n*); prayer and thanksgiving for them (*o*); imitation of their virtues and graces (*p*); willing obedience to their lawful commands and counsels (*q*); due submission to their corrections (*r*); fidelity to (*s*), defence (*t*), and maintenance of their persons and authority, according to their several ranks, and the nature of their places (*v*);

brotherly love; in honour preferring one another.

(*l*) Mal. 1. 6. A son honour-eth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear.

(*m*) Prov. 31. 28. Her children arise up, and call her blessed, her husband also, and he praiseth her. 1 Pet. 3. 6. Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement.

(*n*) Lev. 19. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God; I am the Lord.

(*o*) 1 Tim. 2. 1, 2. I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For kings, and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty.

(*p*) Heb. 13. 7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Phil. 3. 17. Brethren, be followers together of me, and mark them which walk so, as ye have us for an example.

(*q*) Eph. 6. 1. Children, obey your parents in the Lord: for this is right. 1 Peter 2. 13, 14. Submit yourselves to every ordin-

ance of man for the Lord's sake: whether it be to the king, as supreme: Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. Heb. 13. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief; for that is unprofitable for you.

(*r*) Heb. 12. 9. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence.

(*s*) Titus 2. 9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again.

(*t*) Esther 6. 2. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

(*v*) Rom. 13. 6, 7. For, for this cause pay you tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Gal. 6. 6. Let him that is taught in the word communicate unto him that teacheth in all good things. Gen. 47. 12. And Joseph nourished his father, and his brethren, and all

bearing with their infirmities, and covering them in love (*w*), that so they may be an honour to them and to their government (*x*).

*Q. 128. What are the sins of inferiors against their superiors?*

*A.* The sins of inferiors against their superiors, are all neglect of the duties required toward them (*y*); envying at (*z*), contempt of (*a*), and rebellion (*b*), against their persons (*c*), and places (*d*), in their lawful counsels (*e*), commands, and corrections (*f*); cursing, mocking (*g*), and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government (*h*).

his father's household with bread, according to their families.

(*w*) 1 Pet. 2. 18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

(*x*) Psal. 127. 3. Lo, children are an heritage of the Lord. Prov. 31. 23. Her husband is known in the gates, when he sitteth among the elders of the land.

(*y*) Matthew 15. 4. For God commanded, saying, Honour thy father and mother; and, He that curseth father or mother, let him die the death.

(*z*) Numb. 11. 28. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My Lord Moses, forbid them.

(*a*) 1 Samuel 8. 7. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

(*b*) 2 Sam. 15. from 1—12. And it came to pass after this, that Absalom prepared him chariots, and horses, &c.

(*c*) Exod. 21. 15. And he that smiteth his father, or his mother, shall surely be put to death.

(*d*) 1 Sam. 10. 27. But the children of Belial said, How shall this man save us? and they despised him, and brought him no presents: but he held his peace.

(*e*) 1 Sam. 2. 25.—Notwithstanding they (*viz.* the sons of Eli) hearkened not unto the voice of their father, because the Lord would slay them.

(*f*) Deut. 21. 18, 19. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place.

(*g*) Prov. 30. 11. 17. There is a generation that curseth their father, and doth not bless their mother. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

(*h*) Prov. 19. 26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

**Q. 129.** *What is required of superiors towards their inferiors?*

**A.** It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love (*i*), pray for (*k*), and bless their inferiors (*l*), to instruct (*m*), counsel and admonish them (*n*); countenancing (*o*), commending (*p*), and rewarding such as do well (*q*), and discountenancing (*r*), reproof, and chastising such as do ill (*s*); protecting (*t*), and providing for them all things necessary for soul (*v*) and body (*w*),

(*i*) Col. 3. 19. Husbands, love your wives, and be not bitter against them. Tit. 2. 4. That they may teach the young women to be sober, to love their husbands, to love their children.

(*k*) 1 Sam. 12. 23. Moreover, as for me, God forbid that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and the right way.

(*l*) 1 Kings 8. 55. And he stood, and blessed all the congregation of Israel, with a loud voice.

(*m*) Deut. 6. 6, 7. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

(*n*) Eph. 6. 4. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

(*o*) 1 Pet. 3. 7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

(*p*) 1 Peter 2. 14. Or unto governors, as unto them that are sent by him for the punishment

of evil doers, and for the praise of them that do well. Rom. 13. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

(*q*) Esth. 6. 3. And the king said, what honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

(*r*) Rom. 13. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same.

(*s*) Prov. 29. 15. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. 1 Peter 2. 14. (See above, letter *p*.)

(*t*) Job 29. 12, 13. Because I delivered the poor that cried, and the fatherless, and him that had none to help him, The blessing of him that was ready to perish came upon me.

(*v*) Eph. 6. 4. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

(*w*) 1 Tim. 5. 8. But if any provide not for his own, and especially for those of his own house,

and by grave, wise holy, and exemplary carriage, to procure glory to God (*x*), honour to themselves (*y*), and so to preserve that authority which God hath put upon them (*x*).

*Q. 130. What are the sins of superiors ?*

*A.* The sins of superiors are, beside the neglect of the duties required of them (*a*), an inordinate seeking of themselves (*b*), their own glory (*c*), ease, profit, or pleasure (*d*); commanding things unlawful (*e*), or not in the power of inferiors to perform (*f*); counselling (*g*), encouraging (*h*), or favouring them in that which is evil (*i*); dissuading, discouraging, or discountenancing them in

he hath denied the faith, and is worse than an infidel.

(*x*) 1 Tim. 4. 12. Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

(*y*) 1 Kings 3. 28. And all Israel heard of the judgment which the King had judged, and they feared the King: for they saw that the wisdom of God was in him, to do judgment.

(*z*) Tit. 2. 15. These things speak and exhort, and rebuke with all authority. Let no man despise thee.

(*a*) Ezek. 34. 2. Son of man, prophesy against the shepherds of Israel; prophesy and say unto them, Thus saith the Lord God unto the shepherds, Wo be to the shepherds of Israel that do feed themselves: should not the shepherds feed the flocks?

(*b*) Phil. 2. 21. For all seek their own, not the things which are Jesus Christ's.

(*c*) John 5. 44. How can ye believe which receive honour one of another, and seek not the honour that cometh from God only?

(*d*) Isa. 56. 10, 11. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying

down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

(*e*) Acts 4. 18. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

(*f*) Exodus 5, from verse 10 to the 18. And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

(*g*) Mat. 14. 8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

(*h*) 2 Sam. 13. 28. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be courageous, and be valiant.

(*i*) 1 Sam. 3. 13. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

that which is good (*k*); correcting them unduly (*l*); careless exposing, or leaving them to wrong, temptation and danger (*m*); provoking them to wrath (*n*); or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour (*o*).

Q. 131. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other (*p*), in giving honour to go one before another (*q*); and to rejoice in each other's gifts and advancement, as in their own (*r*).

Q. 132. *What are the sins of equals?*

A. The sins of equals are, beside the neglect of the duties required (*s*), the undervaluing of the worth (*t*),

(*k*) Col. 3. 21. Fathers, provoke not your children to anger, lest they be discouraged. Exod. 9. 17. But he said, Ye are idle, ye are idle: therefore ye say, Let us go, and do sacrifice to the Lord.

(*l*) Deut. 25. 3. Forty stripes he may give him, and not exceed: lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

(*m*) Genesis 38. 11. 26. Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also as his brethren did); and Tamar went and dwelt in her father's house. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son; and he knew her again no more. Acts 18. 17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of those things.

(*n*) Eph. 6. 6. And ye fathers, provoke not your children to wrath: but bring them up in the

nurture and admonition of the Lord.

(*o*) Genesis 9. 21. And he drank of the wine and was drunken, and he was uncovered within his tent. 1 Kings 12. 13, 14. And the king (Rehoboam) answered the people roughly, and forsook the old men's counsel that they gave him. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions.

(*p*) 1 Pet. 2. 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

(*q*) Rom. 12. 10. Be kindly affectioned one to another; with brotherly love, in honour preferring one another.

(*r*) Romans 12. 15. Rejoice with them that do rejoice, and weep with them that weep.

(*s*) Rom. 13. 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

(*t*) 2 Tim. 3. 3. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

- envying the gifts (*v*), grieving at the advancement or prosperity one of another (*w*); and usurping pre-eminence one over another (*x*).

Q. 133. *What is the reason annexed to the fifth commandment, the more to enforce it?*

A. The reason annexed to the fifth commandment, in these words, *That thy days may be long upon the land which the Lord thy God giveth thee* (*y*), is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment (*z*).

Q. 134. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill* (*a*).

Q. 135. *What are the duties required in the sixth commandment?*

A. The duties required in the sixth commandment are, all careful studies, and lawful endeavours, to preserve the life of ourselves (*b*) and others (*c*), by resisting all

(*v*) Acts 7. 9. And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him. Gal. 5. 26. Let us not be desirous of vain-glory, provoking one another, envying one another.

(*w*) Numb. 12. 2. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? and the Lord heard it. Esther 6. 12, 13. And Mordecai came again to the king's gate: but Haman hastened to his house, mourning, and having his head covered. And Haman told Zeresh his wife, and all his friends, every thing that had befallen him. Then said his wise men, and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

(*x*) 3 John 9. I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence

among them, receiveth us not. Luke 22. 24. And there was also a strife among them, which of them should be accounted the greatest.

(*y*) Exodus 20. 12.

(*z*) Deut. 5. 16. Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Eph. 6. 2. Honour thy father and mother (which is the first commandment with promise), v. 3. That it may be well with thee, and thou mayest live long on the earth.

(*a*) Exodus 20. 13.

(*b*) Eph. 5. 28. So ought men to love their wives, as their own bodies: he that loveth his wife loveth himself. v. 29. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church.

(*c*) 1 Kings 18. 4. For it was so, when Jezebel cut off the pro-

thoughts and purposes (*d*), subduing all passions (*e*), and avoiding all occasions (*f*), temptations (*g*), and practices, which tend to the unjust taking away the life of any (*h*), by just defence thereof against violence (*i*); patient bearing of the hand of God (*k*); quietness of mind (*l*), cheerfulness of spirit (*m*), a sober use of meat (*n*), drink (*o*), physic (*p*), sleep (*q*), labour (*r*) and recreations (*s*); by

phets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

(*d*) Jer. 26. 15. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof.

(*e*) Eph. 4. 26. Be ye angry, and sin not: let not the sun go down upon your wrath: v. 27. Neither give place to the devil.

(*f*) 2 Sam. 3. 22. And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? Deut. 22. 8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

(*g*) Mat. 4. 6, 7. And saith unto him, If thou be the Son of God, cast thyself down: Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

(*h*) 1 Sam. 24. 12. The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. 1 Sam. 26. 9. And David said to Abishai, destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

(*i*) Psal. 82. 4. Deliver the poor and needy: rid them out of the hand of the wicked. Prov. 24. 11. If thou forbear to deliver

them that are drawn unto death, and those that are ready to be slain.

(*k*) James 5. 7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

(*l*) 1 Thess. 4. 11. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.

(*m*) Prov. 17. 22. A merry heart doth good like a medicine; but a broken spirit drieth the bones.

(*n*) Prov. 25. 16. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

(*o*) 1 Tim. 5. 23. Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

(*p*) Isa. 38. 21. For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

(*q*) Psalms 127. 2. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep.

(*r*) Eccl. 5. 12. The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

(*s*) Eccl. 3. 4. 11. A time to weep, and a time to laugh; a time to mourn, and a time to

charitable thoughts (*t*), love (*v*), compassion (*w*), meekness, gentleness, kindness (*x*), peaceable (*y*), mild and courteous speeches and behaviour (*z*); forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil (*a*); comforting and succouring the distressed, and protecting and defending the innocent (*b*).

*Q. 136. What are the sins forbidden in the sixth commandment?*

*A. The sins forbidden in the sixth commandment are,*

dance. He hath made every thing beautiful in his time : also he hath set the world in their heart.

(*t*) 1 Samuel 19. 4, 5. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant. For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel : thou sawest it, and didst rejoice : wherefore then wilt thou sin against innocent blood, to slay David without a cause ?

(*v*) Rom. 13. 10. Love worketh no ill to his neighbour : therefore love is the fulfilling of the law.

(*w*) Luke 10. 33, 34. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

(*x*) Col. 3. 12, 13. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering : Forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye.

(*y*) James 3. 17. But the

wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

(*z*) 1 Pet. 3. 8, 9. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous : Not rendering evil for evil, or railing for railing : but contrariwise, blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.

(*a*) Mat. 5. 24. Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Eph. 4. 2. 32. With all lowliness and meekness, with long-suffering, forbearing one another in love. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Rom. 12. 17. Recompenſe to no man evil for evil.

(*b*) 1 Thess. 5. 14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. Job 31. 19, 20. If I have seen any perish for want of clothing, or any poor without covering ; If his loins have not blessed me, and if he were not warmed with the fleece of my sheep.



all taking away the life of ourselves (*c*), or of others (*d*), except in case of public justice (*e*), lawful war (*f*), or necessary defence (*g*); the neglecting or withdrawing the lawful and necessary means of preservation of life (*h*); sinful anger (*i*), hatred (*k*), envy (*l*), desire of revenge (*m*); all excessive passions (*n*), distracting cares (*o*); immoderate use of meat, drink (*p*), labour (*q*), and recrea-

(*c*) Acts 16. 28. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

(*d*) Gen. 9. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

(*e*) Numb. 35. 31. 33. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death. So ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

(*f*) Jer. 48. 10. Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood. Deut. 20. 1. When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt, &c.

(*g*) Exodus 22. 2. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. v. 3. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft.

(*h*) Mat. 25. 42, 43. For I was an hungered, and ye gave me no meat; I was thirsty, and ye

gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

(*i*) Mat. 5. 22. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

(*k*) 1 John 3. 15. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Lev. 19. 17. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

(*l*) Prov. 14. 30. A sound heart is the life of the flesh: but envy the rottenness of the bones.

(*m*) Rom. 12. 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord.

(*n*) Eph. 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.

(*o*) Mat. 6. 31. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

(*p*) Luke 21. 34. And take heed to yourselves, lest at any

tions (*r*); provoking words (*s*), oppression (*t*), quarrelling (*v*), striking, wounding (*w*), and whatsoever else tends to the destruction of the life of any (*x*).

Q. 137. Which is the seventh commandment?

A. The seventh commandment is, *Thou shalt not commit adultery (y)*?

Q. 138. What are the duties required in the seventh commandment?

A. The duties required in the seventh commandment are, chastity in body, mind, affections (*z*), words (*a*), and

time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Rom. 13. 13. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

(*q*) Eccl. 12. 12. And further, by these, my son, be admonished: of making many books there is no end, and much study is a weariness of the flesh. Eccl. 2. 22, 23. For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night, This is also vanity.

(*r*) Isa. 5. 12. And the harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

(*s*) Prov. 15. 1. A soft answer turneth away wrath: but grievous words stir up anger. Prov. 12. 18. There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

(*t*) Ezek. 18. 18. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, he, even

he shall die in his iniquity. Exod. 1. 14. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve, was with rigour.

(*v*) Gal. 5. 15. But if ye bite and devour one another, take heed that ye be not consumed one of another. Prov. 23. 29. Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause.

(*w*) Numb. 35. 16, 21. And if he smite him with an instrument of iron, (so that he die) he is a murderer: the murderer shall surely be put to death. Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer; the revenger of blood shall slay the murderer, when he meeteth him.

(*x*) Exod. 21. from verse 18 to the end. (Containing laws for smiters, for an hurt by chance, for an ox that goreth, and for him that is an occasion of harm.)

(*y*) Exodus 20. 14.

(*z*) 1 Thes. 4. 4. That every one of you should know how to possess his vessel in sanctification and honour. Job. 31. 1. I made a covenant with mine eyes; why then should I think upon a maid?

behaviour (*b*); and the preservation of it in ourselves and others (*c*); watchfulness over the eyes and all the senses (*d*); temperance (*e*), keeping of chaste company (*f*), modesty in apparel (*g*); marriage by those that have not the gift of continency (*h*), conjugal love (*i*), and cohabitation (*k*); diligent labour in our callings (*l*); shunning all occasions of uncleanness, and resisting temptations thereunto (*m*).

1 Cor. 7. 34. There is a difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

(*a*) Col. 4. 6. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

(*b*) 1 Pet. 3. 2. While they behold your chaste conversation coupled with fear.

(*c*) 1 Cor. 7. 2. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

(*d*) Job 31. 1. I made a covenant with mine eyes; why then should I think upon a maid?

(*e*) Acts 24. 24, 25. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.

(*f*) Prov. 2. 16. To deliver thee from the strange woman, even from the stranger which flattereth with her words.

(*g*) 1 Tim. 2. 9. In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety: not with broidered hair, or gold, or pearls, or costly array.

(*h*) 1 Cor. 7. 2. 9. Neverthe-

less, to avoid fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn.

(*i*) Prov. 5. 19, 20. Let her be as the loving hind, and pleasant roe: let her breasts satisfy thee at all times, and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

(*k*) 1 Peter 3. 7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

(*l*) Proverbs 31. 11, 28. The heart of her husband doth safely trust in her, so that she shall have no need of spoil. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her.

(*m*) Prov. 5. 8. Remove thy way far from her, and come not nigh the door of her house. Gen. 39. 8, 10. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand. There is none greater in this house than I; neither hath he kept back any thing from

**Q. 139.** *What are the sins forbidden in the seventh commandment ?*

**A.** The sins forbidden in the seventh commandment, beside the neglect of the duties required (*n*), are, adultery, fornication, (*o*), rape, incest (*p*), sodomy, and all unnatural lusts (*q*); all unclean imaginations, thoughts, purposes, and affections (*r*); all corrupt or filthy communications, or listening thereunto (*s*); wanton looks (*t*); impudent or light behaviour, immodest apparel (*v*); prohibiting of lawful (*w*) and dispensing with unlawful mar-

me, but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

(*n*) Prov. 5. 7. Hear me now, therefore, O ye children, and depart not from the words of my mouth.

(*o*) Heb. 13. 4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Gal. 5. 19. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness.

(*p*) 2 Sam. 13. 14. Howbeit, he would not hearken unto her voice: but being stronger than she, forced her, and lay with her. 1 Cor. 5. 1. It is reported commonly that there is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his father's wife.

(*q*) Rom. 1. 24. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. Lev. 20. 15. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

(*r*) Mat. 5. 28. But I say unto

you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Mat. 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Col. 3. 5. Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

(*s*) Eph. 5. 3, 4. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints: Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

(*t*) Isa. 3. 16. Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet. 2 Pet. 2. 14. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls.

(*v*) Prov. 7. 10. 13. And behold, there met him a woman with the attire of an harlot, and subtle of heart. So she caught him and kissed him, and with an impudent face said unto him.

(*w*) 1 Tim. 4. 3. Forbidding to marry, and commanding to ab-

riages (*x*), allowing, tolerating, keeping of stews, and resorting to them (*y*); intangling vows of single life (*z*), undue delay of marriage (*a*); having more wives or husbands than one at the same time (*b*); unjust divorce (*c*), or desertion (*d*); idleness, gluttony, drunkenness (*e*), un-

stain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

(*x*) Lev. 18. from verse 1 to 21. Mark 6. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Mal. 2. 11. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.

(*y*) Lev. 19. 29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. Jer. 5. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. Prov. 7. 24. 27. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

(*z*) Mat. 19. 10, 11. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given.

(*a*) 1 Cor. 7. 7—9. For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner; and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.

(*b*) Mat. 19. 5. And said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

(*c*) Mal. 2. 16. For the Lord the God of Israel saith, that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that you deal not treacherously. Mat. 5. 32. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

(*d*) 1 Cor. 7. 12, 13. But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

(*e*) Ezek. 16. 49. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hands of

chaste company (*f*); lascivious songs, books, pictures, dancings, stage-plays (*g*); and all other provocations to, or acts of, uncleanness either in ourselves or others (*h*).

Q. 140. Which is the eighth commandment?

A. The eighth commandment is, *Thou shalt not steal* (*i*).

Q. 141. What are the duties required in the eighth commandment?

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man (*k*), rendering to every one his due (*l*); restitution of goods unlawfully detained from the right owners thereof (*m*); giving and lending freely, according to our abilities, and the necessities of others (*n*);

the poor and needy. Prov. 23. 30. They that tarry long at the wine, they that go to seek mixt wine.

(*f*) Gen. 39. 10. And it came to pass, as she spake to Joseph, day by day, that he hearkened not unto her, to lie by her, or to be with her. Prov. 5. 8. Remove thy way far from her, and come not nigh the door of her house.

(*g*) Eph. 5. 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. Ezek. 23. 14. And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans, pourtrayed with vermilion. Rom. 13. 13. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 1 Peter 4. 3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.

(*h*) 2 Kings 9. 30. And when Jehu was come to Jezreel, Jezebel heard of it, and she painted her face, and tired her head, and looked out at a window.

(*i*) Exod. 20. 15.

(*k*) Zech. 8. 16, 17. These are the things that ye shall do, Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates. And let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these are things that I hate, saith the Lord.

(*l*) Rom. 13. 7. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

(*m*) Lev. 6. 4, 5. Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

(*n*) Luke 6. 30. Give to every man that asketh of thee: and of him that taketh away thy goods, ask them not again. Gal. 6. 10. As

moderation of our judgments, wills, and affections concerning worldly goods (*o*); a provident care and study to get (*p*), keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition (*q*): a lawful calling (*r*), and diligence in it (*s*); frugality (*t*); avoiding unnecessary lawsuits (*v*), and suretiship, or other like engagements (*w*); and an endeavour by all just and lawful means to procure, preserve, and further the wealth and outward estate of others, as well as our own (*x*).

we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

(*o*) 1 Tim. 6. 6. 8. But godliness with contentment is great gain. And having food and raiment, let us be therewith content.

(*p*) 1 Tim. 5. 8. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

(*q*) Eccl. 3. 12. 13. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also, that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. 1 Tim. 6. 17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

(*r*) 1 Cor. 7. 20. Let every man abide in the same calling wherein he was called. Gen. 2. 15. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. Gen. 3. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground.

(*s*) Eph. 4. 28. Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good,

that he may have to give him that needeth. Prov. 10. 4. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

(*t*) John 6. 12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Prov. 21. 20. There is a treasure to be desired, and oil in the dwelling of the wise: but a foolish man spendeth it up.

(*v*) 1 Cor. 6. from verse 1 to 9. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? &c.

(*w*) Prov. 6. from verse 1 to 6. My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, &c. Prov. 11. 15. He that is surety for a stranger, shall smart for it: and he that hateth suretiship, is sure.

(*x*) Lev. 25. 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Phil. 2. 4. Look not every man on his own things, but every man also on the things of others. Mat. 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

**Q. 142.** *What are the sins forbidden in the eighth commandment?*

**A.** The sins forbidden in the eighth commandment, beside the neglect of the duties required (*y*), are theft (*z*), robbery (*a*), man-stealing (*b*), and receiving any thing that is stolen (*c*); fraudulent dealing (*d*), false weights and measures (*e*), removing land-marks (*f*), injustice and unfaithfulness in contracts between man and man (*g*), or in matters of trust (*h*); oppression (*i*), extortion (*k*), usury (*l*), bribery (*m*), vexatious law-suits (*n*), unjust in-

(*y*) 1 John 3. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

(*z*) Eph. 4. 28. Let him that stole, steal no more.

(*a*) Psal. 62. 10. Trust not in oppression, and become not vain in robbery.

(*b*) 1 Tim. 1. 10. (The law was made) for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.

(*c*) Prov. 29. 24. Whoso is partner with a thief, hateth his own soul: he heareth cursing, and bewrayeth it not. Psal. 50. 18. When thou sawest a thief, then thou consentedst with him.

(*d*) 1 Thess. 4. 6. That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

(*e*) Prov. 11. 1. A false balance is abomination to the Lord: but a just weight is his delight. Prov. 20. 10. Divers weights, and divers measures, both of them are alike abomination to the Lord.

(*f*) Deut. 19. 14. Thou shalt not remove thy neighbour's land-mark, which they of old time

have set in thine inheritance.—Prov. 23. 10. Remove not the old land-mark; and enter not in the fields of the fatherless.

(*g*) Amos 8. 5. Saying, When will the new-moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? Psal. 37. 21. The wicked borroweth, and payeth not again.

(*h*) Luke 16. 10. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

(*i*) Ezek. 22. 29. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. Lev. 25. 17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

(*k*) Mat. 23. 25. Wo unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

(*l*) Psal. 15. 5. He that putteth not out his money to usury, nor taketh reward against the innocent.

(*m*) Job 15. 34. For the con-



closures and depopulations (*o*); ingrossing commodities to enhance the price (*p*), unlawful callings (*q*); and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching ourselves (*r*); covetousness (*s*), inordinate prizing and affecting worldly goods (*t*); distrustful and distracting cares and studies in getting, keeping, and using them (*v*); envying at the prosperity of others (*w*); as likewise idleness (*x*), prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate (*y*), and defrauding ourselves of the due use and com-

gregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

(*n*) 1 Cor. 6. 6—8. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong and defraud, and that your brethren. Prov. 3. 29, 30. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm.

(*o*) Isa. 5. 8. Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

(*p*) Prov. 11. 26. He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.

(*q*) Acts 19. 19. 25. Many also of them which used curious arts, brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. Sirs, ye know that by this craft we have our wealth,

(*r*) Prov. 21. 6. The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death.

(*s*) Luke 12. 15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

(*t*) 1 Tim. 6. 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

(*v*) Mat. 6. 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on: is not the life more than meat, and the body than raiment?

(*w*) Psal. 73. 3. For I was envious at the foolish, when I saw the prosperity of the wicked.

(*x*) 2 Thes. 3. 11. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Prov. 18. 9. He also that is slothful in his word, is brother to him that is a great waster.

(*y*) Prov. 21. 17. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. Prov. 28. 19. He that tilleth his land shall have plenty of bread: but he that fol-

fort of that estate which God hath given us (z).

Q. 143. Which is the ninth commandment?

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour (a).*

Q. 144. What are the duties required in the ninth commandment?

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man (b), and the good name of our neighbour, as well as our own (c); appearing and standing for the truth (d); and from the heart (e), sincerely (f), freely (g), clearly (h), and fully (i), speaking the truth, and only the truth, in matters of judgment and justice (k), and in all other things

loweth after vain persons, shall have poverty enough.

(z) Eccl. 4. 8. There is one alone, and there is not a second: yea, he hath neither child nor brother; yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail. 1 Thm. 5. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

(a) Exodus 20. 16.

(b) Zech. 8. 16. These are the things that ye shall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

(c) 3 John 12. Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record, and ye know that our record is true.

(d) Prov. 31. 8, 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

(e) Psal. 15. 2. He that walketh uprightly, and worketh right-

eousness, and speaketh the truth in his heart.

(f) 2 Chron. 19. 19. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

(g) 1 Sam. 19. 4. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good.

(h) Josh. 7. 19. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

(i) 2 Sam. 14. 18. Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

(k) Lev. 19. 15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

whatsoever (*l*); a charitable esteem of our neighbours (*m*), loving, desiring, and rejoicing in their good name (*n*); sorrowing for (*o*), and covering of their infirmities (*p*); freely acknowledging of their gifts and graces (*q*), defending their innocency (*r*); a ready receiving of a good report (*s*), and unwillingness to admit of an evil report concerning them (*t*); discouraging tale-bearers (*v*), flatterers (*w*), and slanderers (*x*); love and care of our own

(*l*) 2 Cor. 1. 17, 18. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But as God is true, our word toward you was not yea and nay. Eph. 4. 25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

(*m*) Heb. 6. 9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 1 Cor. 13. 7. (Charity) beareth all things, believeth all things, hopeth all things, endureth all things.

(*n*) Rom. 1. 8. First, I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world. 2 John 4. I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

(*o*) 2 Cor. 2. 4. For out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

(*p*) Proverbs 17. 9. He that covereth a transgression, seeketh love; but he that repeateth a matter, separateth very friends. 1 Pet. 4. 8. And above all things have fervent charity among your-

selves: for charity shall cover the multitude of sins.

(*q*) 1 Cor. 1. 4. 7. I thank my God always in your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance and in all knowledge. So that ye come behind in no gift.

(*r*) 1 Samuel 22. 14. Then Alimelech answered the king, and said, And who is so faithful among all thy servants, as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

(*s*) 1 Cor. 13. 6. (Charity) rejoiceth not in iniquity, but rejoiceth in the truth: v. 7. Bear-eth all things, believeth all things, hopeth all things, endureth all things.

(*t*) Psal. 15. 3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

(*v*) Prov. 25. 23. The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

(*w*) Prov. 26. 24, 25. He that hateth, dissembleth with his lips, and layeth up deceit within him. When he speaketh fair, believe him not: for there are seven abominations in his heart.

(*x*) Psal. 101. 5. Whoso privily slandereth his neighbour, him will I cut off.

good name, and defending it when need requireth (*y*); keeping of lawful promises (*z*); studying and practising of whatsoever things are true, honest, lovely, and of good report (*a*).

*Q. 145. What are the sins forbidden in the ninth commandment?*

*A.* The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbours, as well as our own (*b*), especially in public judicature (*c*); giving false evidence (*d*); suborning false witnesses (*e*), wittingly appearing and pleading for an evil cause, out-facing and over-bearing the truth (*f*); passing

(*y*) Prov. 22. 1. A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. John 8. 49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

(*z*) Psalms 15. 4.—He that sweareth to his own hurt, and changeth not.

(*a*) Phil. 4. 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.

(*b*) 1 Sam. 17. 28. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

(*c*) Lev. 19. 15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy

neighbour. Hab. 1. 4. Therefore the law is slack, and judgment doth never go forth: for the wicked compass about the righteous: therefore wrong judgment proceedeth.

(*d*) Prov. 19. 5. A false witness shall not be unpunished, and he that speaketh lies shall not escape. Prov. 6. 16. 19. These six things doth the Lord hate, yea, seven are an abomination unto him: A false witness that speaketh lies, and him that soweth discord among brethren.

(*e*) Acts. 6. 13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

(*f*) Jer. 9. 3. 5. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Acts 24. 2. 5. And when he was called forth, Tertullus began to accuse him, For we have found this man a pestilent fellow, and a mover of sedition among

unjust sentence (*g*), calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked (*h*); forgery (*i*), concealing the truth, undue silence in a just cause (*k*), and holding our peace when iniquity calleth for either a reproof from ourselves (*l*), or complaint to others (*m*); speaking the truth unseasonably (*n*), or maliciously to a wrong end (*o*), or perverting it to a wrong meaning (*p*), or in doubtful and equivocal expressions, to the prejudice of truth or justice (*q*); speaking untruth (*r*), lying (*s*), slandering (*t*), backbiting (*v*), detracting (*w*), tale-bearing (*x*),

all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

(*g*) Prov. 17. 15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

(*h*) Isa. 5. 23. Which justify the wicked for a reward, and take away the righteousness of the righteous from him.

(*i*) Psal. 119. 69. The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

(*k*) Lev. 5. 1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity.

(*l*) 1 Kings 1. 6. And his father had not displeased him at any time, in saying, Why hast thou done so? Lev. 19. 17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

(*m*) Isa. 59. 4. None calleth for justice, nor any pleadeth for truth: they trust in vanity.

(*n*) Prov. 29. 11. A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

(*o*) 1 Sam. 22. 9. Then an-

swered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub.

(*p*) Psal. 56. 5. Every day they wrest my words: all their thoughts are against me for evil.

(*q*) Gen. 3. 5. For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. Gen. 26. 7. And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife.

(*r*) Isa. 59. 13. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

(*s*) Lev. 19. 11. Ye shall not steal, neither deal falsely, neither lie one to another. Col. 3. 9. Lie not one to another, seeing that ye have put off the old man with his deeds.

(*t*) Psal. 50. 20. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

(*v*) Psal. 15. 3. He that backbiteth not with his tongue.

(*w*) James 4. 11. Speak not

whispering (*y*), scoffing (*z*), reviling (*a*), rash (*b*), harsh (*c*), and partial censuring (*d*), misconstruing intentions, words and actions (*e*); flattering (*f*), vain-glorious boasting (*g*), thinking or speaking too highly or too meanly of ourselves or others (*h*); denying the gifts and graces of God (*i*), aggravating smaller faults (*k*), hiding, excusing, or

evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

(*x*) Lev. 19. 16. Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.

(*y*) Rom. 1. 29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity; whisperers, v. 30. Backbiters, haters of God.

(*z*) Gen. 21. 9. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Compared with Gal. 4. 29. But as then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now.

(*a*) 1 Cor. 6. 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

(*b*) Mat. 7. 1. Judge not, that ye be not judged.

(*c*) Acts 28. 4. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

(*d*) Gen. 38. 24. And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath

played the harlot; and also behold, she is with child by whoredom: and Judah said, Bring her forth, and let her be burnt.

(*e*) Neh. 6. 6. Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

(*f*) Psal. 12. 2. They speak vanity every one with his neighbour: with flattering lips, and with a double heart do they speak. v. 3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

(*g*) 2 Tim. 3. 2. For men shall be lovers of their own selves, covetous, boasters.

(*h*) Luke 18. 9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Exod. 4. 10. 14. And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the anger of the Lord was kindled against Moses, &c.

(*i*) Job 27. 5, 6. God forbid that I should justify you: till I die, I will not remove my integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

(*k*) Mat. 7. 3. And why beholdest thou the mote that is in thy brother's eye, but considerest

extenuating of sins, when called to a free confession (*l*); unnecessary discovering of infirmities (*m*); raising false rumours (*n*), receiving and countenancing evil reports (*o*), and stopping our ears against just defence (*p*); evil suspicion (*q*); envying or grieving at the deserved credit of any (*r*), endeavouring or desiring to impair it (*s*), rejoicing in their disgrace and infamy (*t*); scornful contempt (*v*), fond admiration (*w*); breach of lawful promises (*x*); neglecting such things as are of good report (*y*), and practising, or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name (*z*).

thy brother's eye, but considerest not the beam that is in thine own eye?

(*l*) Prov. 28. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them, shall have mercy.

(*m*) Gen. 9. 22. And Ham the father of Canaan saw the nakedness of his father, and told his two brethren without.

(*n*) Exod. 23. 1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

(*o*) Prov. 19. 12. If a ruler hearken to lies, all his servants are wicked.

(*p*) Acts 7. 56. And (Stephen) said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

(*q*) 1 Cor. 13. 5. (Charity) doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. 1 Tim. 6. 4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.

(*r*) Numb. 11. 29. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.

(*s*) Ezra 4. 12. Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

(*t*) Jer. 48. 27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippest for joy.

(*v*) Psal. 35. 15, 16. But in mine adversity they rejoiced, and gathered themselves together: yea, the subjects gathered themselves together against me.

(*w*) Jude 16. These are murderers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. Acts 12. 22. And the people gave a shout, saying, It is the voice of a god, and not of a man.

(*x*) Rom. 1. 31. Without understanding, covenant-breakers. Tim. 5. 3. Without natural affection, truce-breakers, false-accusers.

(*y*) 1 Sam. 2. 24. Nay, my sons; for it is no good report that I hear; ye make the Lord's people to transgress.

(*z*) 2 Sam. 13. 12. And she answered him, Nay, my brother, do not force me: for no such

*Q. 146. Which is the tenth commandment ?*

*A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's (a).*

*Q. 147. What are the duties required in the tenth commandment ?*

*A. The duties required in the tenth commandment are, such a full contentment with our condition (b), and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his (c).*

*Q. 148. What are the sins forbidden in the tenth commandment ?*

*A. The sins forbidden in the tenth commandment are, discontentment with our own estate (d); envying (e), and grieving at the good of our neighbour (f), together with all inordinate motions and affections to any thing that is his (g).*

thing ought to be done in Israel; do not thou this folly.

(a) Exodus 20. 17.

(b) Heb. 13. 5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 1 Tim. 6. 6. But godliness, with contentment, is great gain.

(c) Job 31. 29. If I rejoiced at the destruction of him that hated me, or lift up myself when evil found him. Rom. 12. 15. Rejoice with them that do rejoice, and weep with them that weep. Psal. 122. 7. Peace be within thy walls, and prosperity within thy palaces. v. 8. For my brethren and companions' sake, I will now say, Peace be within thee.

(d) 1 Kings 21. 4. And Ahab came into his house, heavy and displeased, because of the word which Naboth the Jezreelite had

spoken to him: for he had said, I will not give thee the inheritance of my fathers; and he laid him down upon his bed, and turned away his face, and would eat no bread.

(e) Gal. 5. 26. Let us not be desirous of vain-glory, provoking one another, envying one another. James 3. 14. 16. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. For where envying and strife is, there is confusion, and every evil work.

(f) Psal. 112. 9. He hath dispersed, he hath given to the poor, his righteousness endureth for ever; his horn shall be exalted with honour.

(g) Rom. 7. 7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.



*Q. 149. Is any man able perfectly to keep the commandments of God?*

*A.* No man is able, either of himself (*h*), or by any grace received in this life, perfectly to keep the commandments of God (*i*); but doth daily break them in thought (*k*), word, and deed (*l*).

*Q. 150. Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?*

*A.* All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others (*m*).

*Q. 151. What are those aggravations that make some sins more heinous than others?*

*A.* Sins receive their aggravations,

1. From the persons offending (*n*): if they be of riper age (*o*), greater experience or grace (*p*), eminent for

(*h*) James 3. 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

(*i*) Eccl. 7. 20. For there is not a just man upon earth, that doth good and sinneth not. 1 John 1. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(*k*) Gen. 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 8. 21.—And the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth.

(*l*) Rom. 3. 9. 19. We have before proved both Jews and Gentiles, that they are all under sin; Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

(*m*) John 19. 11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. Ezek. 8. 6.—But turn thee yet again, and thou shalt see greater abominations.

(*n*) Jer. 2. 8. The priests said not, Where is the Lord? and they that handle the law, knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

(*o*) Job. 32. 7. 9. I said, Days should speak, and multitude of years should teach wisdom. Great men are not always wise: neither do the aged understand judgment. Eccl. 4. 13. Better is a poor and a wise child, than an old and foolish king, who will no more be admonished.

(*p*) 1 Kings 11. 4. For it came to pass when Solomon was old, that his wives turned away his heart after other gods: and his

profession (*q*), gifts (*r*), place (*s*), office (*t*), guides to others (*v*), and whose example is likely to be followed by others (*w*).

2. From the parties offended (*x*): if immediately against God (*y*), his attributes (*z*), and worship (*a*); against Christ, and his grace (*b*); the Holy Spirit (*c*), his wit-

heart was not perfect with the Lord his God, as was the heart of David his father.

(*q*) 2 Sam. 12. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

(*r*) James 4. 17. Therefore to him that knoweth to do good, and doth it not, to him it is sin. Luke 12. 47, 48. And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

(*s*) Jer. 5. 4. Therefore I said, Surely these are poor, they are foolish: for they know not the way of the Lord, nor the judgment of their God. v. 5. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

(*t*) 2 Sam. 12. 7. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel.

(*v*) Rom. 2. 17. 24. Behold, thou art called a Jew, and reatest in the law, and makest thy boast

of God. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles, through you.

(*w*) Gal. 2. 11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

(*x*) Mat. 21. 38. But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and let us seize on his inheritance.

(*y*) 1 Sam. 2. 25. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him?—Acts 5. 4. Thou hast not lied unto men, but unto God.

(*z*) Rom. 2. 4. Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

(*a*) Mal. 1. 8. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts.

(*b*) Heb. 2. 2, 3. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward: How shall we escape if we neglect so great salvation?—Heb. 12. 25. See that ye refuse not him that speaketh: for if they escaped not who

ness (*d*), and workings (*e*); against superiors, men of eminency (*f*), and such as we stand especially related and engaged unto (*g*); against any of the saints (*h*), particularly weak brethren (*i*), the souls of them, or any other (*k*), and the common good of all, or many (*l*).

refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

(*c*) Heb. 10. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?—Mat. 12. 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

(*d*) Eph. 4. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

(*e*) Heb. 6. 4—6. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; And have tasted the good word of God, and the powers of the world to come; If they shall fall away to renew them again unto repentance.

(*f*) Jude, verse 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Numb. 12. 8.—Wherefore then were ye not afraid to speak against my servant Moses?

(*g*) Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. 2 Cor. 12. 15. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved. Psal. 55. 12. For it was

not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him.

(*h*) Zeph. 2. 8. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people. 1 Cor. 6. 8. Nay, ye do wrong and defraud, and that your brethren. Rev. 17. 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.

(*i*) 1 Cor. 8. 11, 12. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

(*k*) Ezek. 13. 19. And will ye pollute me among my people, for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

(*l*) 1 Thess. 2. 15, 16. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men. Forbidding us to speak to the Gentiles, that they might be saved.—Josh. 22. 20. Did not Achan, the son of Zerah, commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

3. From the nature and quality of the offence (*m*): if it be against the express letter of the law (*n*), break many commandments, contain in it many sins (*o*); if not only conceived in the heart, but break forth in words and actions (*p*), scandalize others (*q*), and admit of no reparation (*r*); if against means (*s*), mercies (*t*), judgments (*v*), light of nature (*w*), conviction of conscience (*x*), public

(*m*) Prov. 6. 30. 33. Men do not despise a thief, if he steal to satisfy his soul when he is hungry. But if he be found, he shall restore seven-fold.—But whoso committeth adultery with a woman, lacketh understanding: he that doth it, destroyeth his own soul. A wound and dishonour shall he get, and his reproach shall not be wiped away. (And so on to the end of the chapter.)

(*n*) Ezra 9. 10. And now, O our God, what shall we say after this? for we have forsaken thy commandments.

(*o*) Col. 3. 5. Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 1 Tim. 6. 10. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Josh. 7. 21. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them.

(*p*) James 1. 14, 15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

(*q*) Mat. 18. 7. Wo unto the world because of offences: for it must needs be that offences come:

but wo to that man by whom the offence cometh.

(*r*) Deut. 22. 22. If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

(*s*) Mat. 11. 21. Wo unto thee, Chorazin, wo unto thee, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

(*t*) Isa. 1. 3. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Deut. 32. 6. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

(*v*) Amos 4. 8, 9. So two or three cities wandered into one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew; when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them: yet have ye not returned unto me, saith the Lord.

(*w*) Rom. 1. 26, 27. For this cause God gave them up unto vile affections: for even their women did change the natural use, into that which is against na-

or private admonition (*y*), censures of the church (*z*), civil punishments (*a*); and our prayers, purposes, promises (*b*), vows (*c*), covenants (*d*), and engagements to God or men (*e*): if done deliberately (*f*), wilfully (*g*), presumptuously (*h*), impudently (*i*), boastingly (*k*), mali-

ture: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

(*x*) Rom. 1. 32. Who knowing the judgment of God, (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them. Dan. 5. 22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this.

(*y*) Prov. 29. 1. He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

(*z*) Tit. 3. 10. A man that is an heretic, after the first and second admonition, reject. Mat. 18. 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.

(*a*) Prov. 27. 22. Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. Prov. 23. 35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

(*b*) Jer. 2. 20. For of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress: when upon every high hill, and under every green tree, thou wanderest, play-

ing the harlot. Jer. 42. 5. Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us.

(*c*) Eccl. 5. 4. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed.

(*d*) Lev. 26. 25. And I will bring a sword upon you, that shall avenge the quarrel of my covenant.

(*e*) Prov. 2. 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God. Ezek. 17. 18, 19. Seeing he despised the oath by breaking the covenant, (when lo, he had given his hand) and hath done all these things, he shall not escape. Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompence upon his own head.

(*f*) Psal. 36. 4. He deviseth mischief upon his bed; he setteth himself in a way that is not good: he abhorreth not evil.

(*g*) Jer. 6. 16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein.

(*h*) Numb. 15. 30. But the soul that doeth ought presumptuously (whether he be born in the land, or a stranger) the same reproacheth the Lord, and that soul

ciously (*l*), frequently (*m*), obstinately (*n*), with delight (*o*), continuance (*p*), or relapsing after repentance (*q*).

4. From circumstances of time (*r*), and place (*s*): if on the Lord's day (*t*), or other times of divine worship (*v*);

shall be cut off from among his people. Exod. 21. 14. But if a man come presumptuously upon his neighbour to slay him with guile; thou shalt take him from mine altar, that he may die.

(*i*) Jer. 3. 3. Therefore the showers have been withholden, and there hath been no latter rain, and thou hadst a whore's forehead, thou refusedst to be ashamed. Prov. 7. 13. So she caught him and kissed him, and with an impudent face said unto him.

(*k*) Psal. 52. 1. Why boastest thou thyself in mischief, O mighty man?

(*l*) 3 John 10. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words.

(*m*) Numb. 14. 22. Because all those men which have seen my glory and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times; and have not hearkened to my voice.

(*n*) Zech. 7. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts.

(*o*) Prov. 2. 14. Who rejoice to do evil, and delight in the forwardness of the wicked.

(*p*) Isa. 57. 17. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on

frowardly in the way of his heart.

(*q*) Jer. 34. 8. 11. This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them. But afterwards they turned and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants, and for handmaids. 2 Pet. 2. 20. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning.

(*r*) 2 Kings 5. 26. And he said unto him, (Gehazi,) Went not mine heart with thee, when the man turned again from his chariot to meet thee? is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

(*s*) Jer. 7. 10. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations.

(*t*) Ezek. 23. 38. Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

(*v*) Isa. 58. 3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast you find pleasure, and exact all your labour.

or immediately before (*w*) or after these (*x*) or other helps to prevent or remedy such miscarriages (*y*): if in public, or in the presence of others, who are thereby likely to be provoked or defiled (*z*).

*Q. 152. What doth every sin deserve at the hands of God?*

*A.* Every sin, even the least, being against the sovereignty (*a*), goodness (*b*), and holiness of God (*c*), and against his righteous law (*d*), deserveth his wrath and curse (*e*), both in this life (*f*), and that which is to come (*g*); and cannot be expiated but by the blood of Christ (*h*).

(*w*) 1 Cor. 11. 20, 21. When ye come together, therefore, into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

(*x*) John 13. 27, 30. And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. He then, having received the sop, went immediately out.

(*y*) Ezra 9. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this: Should we again break thy commandments, and join in affinity with the people of these abominations, wouldst not thou be angry with us till thou hadst consumed us?

(*z*) 2 Sam. 16. 22. So they spread Absalom a tent upon the top of the house, and Absalom went in into his father's concubines, in the sight of all Israel. 1 Sam. 2. 22. Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation.

(*a*) James 2. 10, 11. For whosoever shall keep the whole law, and yet offend in one point,

he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill.

(*b*) Exod. 20. 1, 2. God spake all these words, saying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.

(*c*) Hab. 1. 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity.

(*d*) 1 John 3. 4. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. Romans 7. 12. Wherefore the law is holy: and the commandment holy, and just, and good.

(*e*) Eph. 5. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Gal. 3. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

(*f*) Lam. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sins? Deut. 28, from verse 15 to the end.

(*g*) Mat. 25. 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

(*h*) Heb. 9. 22. And almost

**Q. 153.** *What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?*

**A.** That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ (*i*), and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation (*k*).

**Q. 154.** *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

**A.** The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the word, sacraments, and prayer: all which are made effectual to the elect for their salvation (*l*).

**Q. 155.** *How is the word made effectual to salvation?*

**A.** The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightening (*m*), convincing and humbling sinners (*n*); of

all things are by the law purged with blood; and without shedding of blood is no remission. 1 Peter 1. 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.

(*i*) Acts 20. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(*k*) Prov. 8. 33. 36. Hear instruction, and be wise; and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own

soul; all they that hate me, love death.

(*l*) Mat. 28. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Acts 2. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

(*m*) Neh. 8. 8. So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.

(*n*) 1 Cor. 14. 24, 25. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are



driving them out of themselves, and drawing them unto Christ (*o*); of conforming them to his image (*p*), and subduing them to his will (*q*); of strengthening them against temptations and corruptions (*r*); of building them up in grace (*s*), and establishing their hearts in holiness and comfort through faith unto salvation (*t*).

Q. 156. *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the word publicly to the congregation (*v*), yet all sorts of people are bound to read it apart by themselves (*w*);

the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.

(*o*) Acts 2. 37. 41. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.

(*p*) 2 Cor. 3. 18. But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

(*q*) 2 Cor. 10. 4. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

(*r*) Mat. 4. 4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

(*s*) Acts 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

(*t*) Rom. 16. 25. Now to him that is of power to establish you according to my gospel, and the

preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

(*v*) Deut. 31. 9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. Neh. 8. 2, 3. And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street, that was before the water-gate, from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

(*w*) Deut. 17. 19. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them. Rev. 1. 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. John 5. 39. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me. Isa. 54. 16. Seek ye out of the book of

and with their families (*x*): to which end, the holy scriptures are to be translated out of the original into vulgar languages (*y*).

*Q. 157. How is the word of God to be read?*

*A.* The holy scriptures are to be read with an high and reverent esteem of them (*z*); with a firm persuasion that they are the very word of God (*a*), and that he only can enable us to understand them (*b*); with desire to know, believe, and obey the will of God revealed in them (*c*); with diligence (*d*), and attention to the matter and scope of them (*e*); with

the Lord, and read: no one of these shall fail.

(*x*) Deut. 6. 6, 7. And these words which I commanded thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Psal. 78. 5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children.

(*y*) 1 Cor. 14. 6. 9. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

(*z*) Psal. 19. 10. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honeycomb.

(*a*) 2 Peter 1. 19—21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light

that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

(*b*) Luke 24. 45. Then opened he their understanding, that they might understand the scriptures.

(*c*) Deut. 17. 19. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them.

(*d*) Acts 17. 11. These (Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

(*e*) Acts 8. 30. 34. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

meditation (*f*), application (*g*), self-denial (*h*), and prayer (*i*).

Q. 158. *By whom is the word of God to be preached?*

A. The word of God is to be preached only by such as are sufficiently gifted (*k*), and also duly approved and called to that office (*l*).

Q. 159. *How is the word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the word, are to preach sound doctrine (*m*), diligently (*n*), in season and out of season (*o*); plainly (*p*), not in the en-

(*f*) Psal. 1. 2. But his delight is in the law of the Lord, and in his law doth he meditate day and night. Psal. 119. 97. O how love I thy law! it is my meditation all the day.

(*g*) 2 Chron. 34. 21. Go, inquire of the Lord for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

(*h*) Prov. 3. 5. Trust in the Lord with all thine heart; and lean not unto thine own understanding. Deut. 33. 3. Yeá, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words.

(*i*) Psal. 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. Neh. 8. 6. And Ezra blessed the Lord, the great God: and all the people answered, Amen, amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.

(*k*) 1 Tim. 3. 2. 6. A bishop, then, must be blameless, the husband of one wife, vigilant, sober,

of good behaviour, given to hospitality, apt to teach; Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. 2 Cor. 3. 6. Who also hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

(*l*) Jer. 14. 15. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not. Rom. 10. 15. And how shall they preach except they be sent? Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

(*m*) Tit. 2. 1. But speak thou the things which become sound doctrine.

(*n*) Acts 18. 25. This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord.

(*o*) 2 Tim. 4. 2. Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

(*p*) 1 Cor. 14. 19. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

ting words of man's wisdom, but in demonstration of the Spirit, and of power (*q*); faithfully (*r*), making known the whole counsel of God (*s*); wisely (*t*), applying themselves to the necessities and capacities of the hearers (*v*); zealously (*w*), with fervent love to God (*x*) and the souls of his people (*y*); sincerely (*z*), aiming at his glory (*a*), and their conversion (*b*), edification (*c*), and salvation (*d*).

(*q*) 1 Cor. 2. 4. And my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power.

(*r*) Jer. 23. 28. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord. 1 Cor. 4. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful.

(*s*) Acts 20. 27. For I have not shunned to declare unto you all the counsel of God.

(*t*) Col. 1. 28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. 2 Tim. 2. 15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

(*v*) 1 Cor. 3. 2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. Luke 12. 42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

(*w*) Acts 18. 25. This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord.

(*x*) 2 Cor. 5. 13. For whether we be besides ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us.

(*y*) Col. 4. 12. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect, and complete in all the will of God. 2 Cor. 12. 15. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

(*z*) 2 Cor. 2. 17. For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

(*a*) 1 Thess. 2. 4. But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

(*b*) 1 Cor. 9. 19. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

(*c*) 2 Cor. 12. 19. Again, think you that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. Eph. 4. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

(*d*) 1 Tim. 4. 16. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.

**Q. 160.** *What is required of those that hear the word preached?*

*A.* It is required of those that hear the word preached, that they attend upon it with diligence *(e)*, preparation *(f)*, and prayer *(g)*; examine what they hear by the scriptures *(h)*; receive the truth with faith *(i)*, love *(k)*, meekness *(l)*, and readiness of mind *(m)*, as the word of God *(n)*; meditate *(o)*, and confer of it *(p)*; hide it in their hearts *(q)*, and bring forth the fruit of it in their lives *(r)*.

*(e)* Prov. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors

*(f)* Luke 8. 18. Take heed, therefore, how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

*(g)* Psal. 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. Eph. 6. 18, 19. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

*(h)* Acts 17. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

*(i)* Heb. 4. 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

*(k)* 2 Thess. 2. 10. And with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved.

*(l)* James 1. 21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

*(m)* Acts 17. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

*(n)* 1 Thess. 2. 13. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

*(o)* Luke 9. 44. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. Heb. 2. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

*(p)* Luke 24. 14. And they talked together of all these things which had happened.

*(q)* Prov. 2. 1. My son, if thou wilt receive my words, and hide my commandments with thee. Psal. 119. 11. Thy word have I hid in mine heart, that I might not sin against thee.

*(r)* Luke 8. 15. But that on

*Q. 161. How do the sacraments become effectual means of salvation ?*

*A.* The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered ; but only by the working of the Holy Ghost, and the blessing of Christ, by whom they are instituted (*s*).

*Q. 162. What is a sacrament ?*

*A.* A sacrament is an holy ordinance<sup>r</sup> instituted by Christ in his church (*t*), to signify, seal, and exhibit (*v*) unto those that are within the covenant of grace (*w*), the benefits of his mediation (*x*); to strengthen and increase

the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

(*s*) 1 Pet. 3. 21. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit.

(*t*) Mat. 26. 26. 28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it : For this is my blood of the New Testament which is shed for many, for the remission of sins.

(*v*) Rom. 4. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised : that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed

unto them also. 1 Cor. 11. 24, 25. And when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood : this do ye, as oft as ye drink it, in remembrance of me.

(*w*) Rom. 15. 8. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Exod. 12. 48. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it ; and he shall be as one that is born in the land : for no uncircumcised person shall eat thereof.

(*x*) Acts 2. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we

their faith, and all other graces (*y*): to oblige them to obedience (*z*); to testify and cherish their love and communion one with another (*a*); and to distinguish them from those that are without (*b*).

*Q. 163. What are the parts of a sacrament?*

*A.* The parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified (*c*).

*Q. 164. How many sacraments hath Christ instituted in his church under the New Testament?*

*A.* Under the New Testament Christ hath instituted in his church only two sacraments, Baptism and the Lord's Supper (*d*).

break, is it not the communion of the body of Christ?

(*y*) Romans 4. 11. (See in *v* above). Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ.

(*z*) Rom. 6. 3, 4. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. 10. 21. Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils.

(*a*) 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.

(*b*) Eph. 2. 11, 12. Wherefore remember that ye being in time passed Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; That at that time ye were without Christ, being alien from the com-

monwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world. Gen. 34. 14. And they said unto them, we cannot do this thing, to give our sister to one that is uncircumcised: for that were a reproach unto us.

(*c*) Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. 1 Pet. 3. 21. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Rom. 2. 28, 29. For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

(*d*) Mat. 28. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of

**Q. 165. What is Baptism?**

**A.** Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost (*e*), to be a sign and seal of ingrafting into himself (*f*), of remission of sins by his blood (*g*), and regeneration by his Spirit (*h*); of adoption (*i*), and resurrection unto everlasting life (*k*); and whereby the parties baptized are solemnly admitted into the visible church (*l*), and enter into an open and professed engagement to be wholly and only the Lord's (*m*).

**Q. 166. Unto whom is baptism to be administered?**

**A.** Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him (*n*); but infants, descending from

the Holy Ghost. 1 Cor. 11. 20. 23. When ye come together, therefore, into one place, this is not to eat the Lord's supper. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread.

(*e*) Mat. 28. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(*f*) Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ.

(*g*) Mark 1. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. Rev. 1. 5. Unto him that loved us, and washed us from our sins in his own blood.

(*h*) Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 5. 26. That he might sanctify and cleanse it

with the washing of water by the word.

(*i*) Gal. 3. 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

(*k*) 1 Cor. 15. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? Rom. 6. 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

(*l*) 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

(*m*) Rom. 6. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life

(*n*) Acts 8. 36, 37. And as



parents, either both or but one of them, professing faith in Christ and obedience to him, are, in that respect, within the covenant, and to be baptized (*o*).

*Q. 167. How is our baptism to be improved by us ?*

*A.* The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others (*p*); by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein (*q*); by being humbled for our sinful defile-

they went on their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts 2. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

(*o*) Gen. 17. 7. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant ; to be a God unto thee, and to thy seed after thee. And with Acts 2. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband ; else were your children unclean ; but now are they

holy. Mat. 28. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Luke 18. 15, 16. And they brought unto him also infants that he would touch them ; but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of God. Rom. 11. 16. For if the first-fruit be holy, the lump is also holy : and if the root be holy, so are the branches.

(*p*) Col. 2. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ.

(*q*) Rom. 6. 3—5. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him, by baptism, into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

ment, our falling short of, and walking contrary to, the grace of baptism, and our engagements (*r*); by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament (*s*); by drawing strength from the death and resurrection of Christ, unto whom we were baptized, for the mortifying of sin, and quickening of grace (*t*); and by endeavouring to live by faith (*v*), to have our conversation in holiness and righteousness (*w*), as those that have therein given up their names to Christ (*x*); and to walk in brotherly love, as being baptized by the same Spirit into one body (*y*).

*Q. 168. What is the Lord's supper?*

*A.* The Lord's supper is a sacrament of the New Testament (*z*), wherein, by giving and receiving bread and

(*r*) 1 Cor. 1. 11—13. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? Rom. 6. 2, 3. God forbid; how shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

(*s*) Rom. 4. 11, 12. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 1 Pet. 3. 21. The like figure whereunto, even baptism,

doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.

(*t*) Romans 6. 3, 4, 5. (See above in *q*).

(*v*) Gal. 3. 26. For ye are all the children of God by faith in Christ Jesus. v. 27. For as many of you as have been baptized into Christ, have put on Christ.

(*w*) Romans 6. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

(*x*) Acts 2. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

(*y*) 1 Cor. 12. 13. 25. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. That there should be no schism in the body; but that the members should have the same care one of another.

(*z*) Luke 22. 20. Likewise

wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace (*a*); have their union and communion with him confirmed (*b*); testify and renew their thankfulness (*c*) and engagement to God (*d*), and their mutual love and fellowship each with other, as members of the same mystical body (*e*).

*Q. 169. How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?*

*A.* Christ hath appointed the ministers of his word, in the administration of this sacrament of the Lord's supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine; in thankful remembrance, that the body of Christ was broken and given, and his blood shed for them (*f*).

also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

(*a*) 1 Cor. 11. 23—26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

(*b*) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of

Christ? The bread which we break, is it not the communion of the body of Christ?

(*c*) 1 Cor. 11. 24. (See above in *a*).

(*d*) 1 Cor. 10. 14. 21. Wherefore, my dearly beloved, flee from idolatry. Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils.

(*e*) 1 Cor. 10. 17. For we being many are one bread, and one body: for we are all partakers of that one bread.

(*f*) Luke 22. 19, 20. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

*Q. 170. How do they that worthily communicate in the Lord's supper feed upon the body and blood of Christ therein?*

*A.* As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's supper (*g*); and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses (*h*): so they that worthily communicate in the sacrament of the Lord's supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal but in a spiritual manner; yet truly and really (*i*), while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death (*k*).

*Q. 171. How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?*

*A.* They that receive the sacrament of the Lord's supper, are, before they come, to prepare themselves thereunto, by examining themselves (*l*) of their being in Christ (*m*), of their sins and wants (*n*); of the truth and

(*g*) Acts 3. 21. Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

(*h*) Mat. 26. 26. 28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. For this is my blood of the New Testament, which is shed for many, for the remission of sins.

(*i*) 1 Cor. 11. 24. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

(*k*) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of

the body of Christ?

(*l*) 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

(*m*) 2 Cor. 13. 5. Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

(*n*) 1 Cor. 5. 7. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Compared with Exod. 12. 15. Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.

measure of their knowledge (*o*), faith (*p*), repentance (*q*); love to God and the brethren (*r*), charity to all men (*s*), forgiving those that have done them wrong (*t*); of their desires after Christ (*v*), and of their new obedience (*w*); and by renewing the exercise of these graces (*x*), by serious meditation (*y*), and fervent prayer (*z*).

(*o*) 2 Cor. 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(*p*) 1 Cor. 13. 3. (See above in *m*) Mat. 26. 28. For this is my blood of the New Testament, which is shed for many, for the remission of sins.

(*q*) Zech. 12. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. 1 Cor. 11. 31. For if we would judge ourselves, we should not be judged.

(*r*) Acts 2. 46, 47. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart: Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

(*s*) 1 Cor. 5. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. 11. 18. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. When ye come together therefore into one place, this is not to eat the Lord's supper.

(*t*) Mat. 5. 23, 24. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

(*v*) Isa. 55. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price.

(*w*) 1 Cor. 5. 7. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is crucified for us.

(*x*) Heb. 10. 21, 24. And having an high priest over the house of God; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. And let us consider one another, to provoke unto love, and to good works. Psal. 26. 6. I will wash mine hands in innocency: so will I compass thine altar, O Lord.

(*y*) 1 Cor. 11. 24, 25. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

(*z*) 2 Chron. 30. 18. For a multitude of the people, even

*Q. 172. May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?*

*A.* One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest in Christ, though he be not yet assured thereof (*a*); and in God's account it hath, if he be duly affected with the apprehension of the want of it (*b*), and unfeignedly desires to be found in Christ (*c*), and to depart from iniquity (*d*): in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and undoubting Christians (*e*) he is to bewail his unbelief (*f*), and labour to have his doubts resolved (*g*); and, so doing, he may and ought to come to the Lord's supper, that he may be further strengthened (*h*).

many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover, otherwise than it was written: but Hezekiah prayed for them, saying, The good Lord parylon every one, That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

(*a*) Isaiah 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

(*b*) Isa. 54. 7, 8. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

(*c*) Phil. 3. 8, 9. Yea, doubtless, and I count all things but lost, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things; and do count them

but dung that I may win Christ; And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

(*d*) 2 Tim. 2. 19. Nevertheless, the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

(*e*) Isa. 40. 11. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

(*f*) Mark 9. 24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

(*g*) Acts 2. 37. Now, when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Acts 16. 30. And he brought them out, and said, Sirs, what must I do to be saved?

(*h*) Rom. 4. 11. And he re-

**Q. 173.** *May any who profess the faith, and desire to come to the Lord's supper, be kept from it.*

**A.** Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament, by the power which Christ hath left in his church (*i*), until they receive instruction, and manifest their reformation (*k*).

**Q. 174.** *What is required of them that receive the sacrament of the Lord's supper in the time of the administration of it.*

**A.** It is required of them that receive the sacrament of the Lord's supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance (*l*); diligently observe the sacramental elements and actions (*m*); heedfully dis-

ceived the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also. 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

(*i*) 1 Cor. 11. 27, to the end. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged, &c. to the end of the chapter.

(*k*) 2 Cor. 2. 7. So that, contrariwise, ye ought rather to forgive him, and comfort him, lest

perhaps such a one should be swallowed up with overmuch sorrow.

(*l*) Lev. 10. 3. Then Moses said unto Aaron, this is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified. Hebrews 12. 28. Wherefore, we received a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. Psalm 5. 7. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. 1 Cor. 11. 17. 27. Now in this that I declare unto you, I praise you not, that you come together, not for the better, but for the worse. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

(*m*) Exod. 24. 8. And Moses

cern the Lord's body (*n*), and affectionately meditate on his death and sufferings (*o*), and thereby stir up themselves to a vigorous exercise of their graces (*p*); in judging themselves (*q*), and sorrowing for sin (*r*); in earnest hungering and thirsting after Christ (*s*), feeding on him by faith (*t*), receiving of his fulness (*v*), trusting in his merits (*w*), rejoicing in his love (*x*), giving thanks for his grace (*y*); in renewing of their

took the blood, and sprinkled it on the people, and said, behold, the blood of the covenant which the Lord hath made with you concerning all these words. Compared with Mat. 26. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

(*n*) 1 Cor. 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(*o*) Luke 22. 19. And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

(*p*) 1 Cor. 10. 3. 14. And did all eat the same spiritual meat; And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them, and that Rock was Christ). But with many of them God was not well pleased: for they were overthrown in the wilderness. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, my dearly beloved, flee from idolatry.

(*q*) 1 Cor. 11. 31. For if we would judge ourselves, we should not be judged.

(*r*) Zech. 12. 10. And I will pour upon the house of David, and upon the inhabitants of Jeru-

salem, the Spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

(*s*) Rev. 22. 17. And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come: and whatsoever will, let him take the water of life freely.

(*t*) John 6. 35. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

(*v*) John 1. 16. And of his fulness have all we received, and grace for grace.

(*w*) Phil. 3. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

(*x*) Psal. 63. 4, 5. Thus will I bless thee, while I live: I will lift up mine hands in thy name: My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyful lips.

(*y*) Psal. 22. 26. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live forever.



covenant with God (*z*), and love to all the saints (*a*).

*Q. 175. What is the duty of Christians, after they have received the sacrament of the Lord's supper?*

*A.* The duty of Christians, after they have received the sacrament of the Lord's supper, is seriously to consider how they have behaved themselves therein, and with what success (*b*); if they find quickening and comfort, to bless God for it (*c*), beg the continuance of it (*d*), watch against relapses (*e*), fulfil their vows (*f*), and encourage themselves to a frequent attendance on that or-

(*z*) Jer. 50. 5. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. Psalms 50. 5. Gather my saints together unto me: those that have made a covenant with me by sacrifice.

(*a*) Acts 2. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

(*b*) Psal. 28. 7. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him. Psal. 85. 8. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. 1 Cor. 11. 17. Now in this that I declare unto you, I praise you not, that you come together, not for the better, but for the worse. v. 30. For this cause many are weak and sickly among you, and many sleep. v. 31. For if we would judge ourselves, we should not be judged.

(*c*) Acts 2. 42—47. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they continuing daily with one accord in the temple,

and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people.

(*d*) Psal. 36. 10. O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart. Cant. 3. 4. It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. 1 Chron. 29. 18. O Lord God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

(*e*) 1 Cor. 10. 3—12. And did all eat the same spiritual meat; And did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them: and that Rock was Christ.) But with many of them God was not well pleased: for they were overthrown in the wilderness. Wherefore let him that thinketh he standeth, take heed lest he fall.

(*f*) Psal. 50. 14. Offer unto God thanksgiving, and pay thy vows unto the Most High.

dinance (*g*): but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament (*h*); in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time (*i*): but, if they see they have failed in either, they are to be humbled (*k*), and to attend upon it afterward with more care and diligence (*l*).

*Q. 176. Wherein do the sacraments of baptism and the Lord's supper agree?*

*A.* The sacraments of baptism and the Lord's supper agree, in that the author of both is God (*m*); the spi-

(*g*) 1 Cor. 11. 25, 26. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Acts 2. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. v. 46. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

(*h*) Cant. 5. 1. I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk: eat, O friends, drink, yea drink abundantly, O beloved.

(*i*) Psal. 123. 1, 2. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us. Psal. 42. 5. Why art thou cast

down, O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise him for the help of his countenance.

(*k*) 2 Chron. 30. 18, 19. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover, otherwise than it was written: but Hezekiah prayed for them, saying, The good Lord pardon every one, That have prepared his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

(*l*) 2 Cor. 7. 11. For behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things ye have approved yourselves to be clear in this matter.

(*m*) Mat. 28. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the

ritual part of both is Christ and his benefits (*n*), both are seals of the same covenant (*o*), are to be dispensed by ministers of the gospel, and by none other (*p*), and to be continued in the church of Christ until his second coming (*q*).

*Q. 177. Wherein do the sacraments of baptism and the Lord's supper differ?*

*A.* The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ (*r*), and that even to in-

same night in which he was betrayed took bread.

(*n*) Rom. 6. 3, 4. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

(*o*) Rom. 4. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Compared with Col. 2. 12. Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. Mat. 26. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: v. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

(*p*) John 1. 33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Mat. 28. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread. 1 Cor. 4. 1. Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

(*q*) Mat. 28. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; verse 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

(*r*) Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall

fant's (*s*); whereas the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul (*t*), and to confirm our continuance and growth in him (*v*), and that only to such as are of years and ability to examine themselves (*w*).

Q. 178. *What is prayer?*

A. Prayer is an offering up of our desires unto God (*x*), in the name of Christ (*y*), by the help of his Spirit (*z*); with confession of our sins (*a*), and thankful acknowledgment of his mercies (*b*).

Baptize you with the Holy Ghost and with fire. Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ.

(*s*) Gen. 17. 7. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.

(*t*) 1 Cor. 11. 23, 24. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

(*v*) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of

the body of Christ?

(*w*) 1 Cor. 11. 28, 29. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(*x*) Psal. 62. 8. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us.

(*y*) John 16. 23. And in that day ye shall ask me nothing: Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

(*z*) Rom. 8. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

(*a*) Psal. 32. 5. I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin.

(*b*) Phil. 4. 6. Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

**Q. 179.** *Are we to pray unto God only ?*

**A.** God only being able to search the hearts (*c*), hear the requests (*d*), pardon the sins (*e*), and fulfil the desires of all (*f*); and only to be believed in (*g*), and worshipped with religious worship (*h*); prayer, which is a special part thereof (*i*), is to be made by all to him alone (*k*), and to none other (*l*).

**Q. 180.** *What is it to pray in the name of Christ ?*

**A.** To pray in the name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake (*m*); not by bare mentioning of his name (*n*); but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation (*o*).

**Q. 181.** *Why are we to pray in the name of Christ ?*

**A.** The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no

(*c*) 1 Kings 8. 39. Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; for thou, even thou only, knowest the hearts of all the children of men.

(*d*) Psal. 65. 2. O thou that hearest prayer, unto thee shall all flesh come.

(*e*) Mic. 7. 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

(*f*) Psal. 145. 18, 19. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he will also hear their cry, and will save them.

(*g*) Rom. 10. 14. How then shall they call on him in whom they have not believed?

(*h*) Mat. 4. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou

shalt worship the Lord thy God, and him only shalt thou serve.

(*i*) 1 Cor. 1. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

(*k*) Psal. 50. 15. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

(*l*) Rom. 10. 14. How then shall they call on him in whom they have not believed?

(*m*) John 14. 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

(*n*) Mat. 7. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

(*o*) Heb. 4. 14. 16. Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Let

access into his presence without a mediator (*p*); and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone (*q*); we are to pray in no other name but his only (*r*).

*Q. 182. How doth the Spirit help us to pray?*

*A.* We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty (*s*).

*Q. 183. For whom are we to pray?*

*A.* We are to pray for the whole church of Christ upon earth (*t*); for magistrates (*v*), and ministers (*w*); for

us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

(*p*) John 14. 6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. Isa. 59. 2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Eph. 3. 12. In whom we have boldness and access with confidence by the faith of him.

(*q*) John 6. 27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

(*r*) Col. 3. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Heb. 13. 15. By him, therefore, let us offer the

sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

(*s*) Rom. 8. 26, 27. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

(*t*) Eph. 6. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints. Psalms 28. 9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

(*v*) 1 Tim. 2. 1, 2. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

(*w*) Col. 4. 3. Withal, pray-

ourselves (*x*), our brethren (*y*), yea, our enemies (*z*); and for all sorts of men living (*a*), or that shall live hereafter (*b*); but not for the dead (*c*), nor for those that are known to have sinned the sin unto death (*d*).

*Q. 184. For what things are we to pray?*

*A.* We are to pray for all things tending to the glory of God (*e*), the welfare of the church (*f*), our own (*g*) or others' good (*h*): but not for any thing that is unlawful (*i*).

*Q. 185. How are we to pray?*

*A.* We are to pray with an awful apprehension of the majesty of God (*k*), and deep sense of our own unwor-

ing also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

(*x*) Gen. 32. 11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

(*y*) James 5. 16. Confess your faults one to another, and pray one for another, that ye may be healed: The effectual fervent prayer of a righteous man availeth much.

(*z*) Mat. 5. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

(*a*) 1 Timothy 2. 1, 2. (See above in *v*.)

(*b*) John 17. 20. Neither pray I for these alone, but for them also which shall believe on me through their word.

(*c*) 2 Sam. 12. 21—23. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept, for I said, Who can tell whether God will be gracious to

me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

(*d*) 1 John 5. 16. If any man see his brother sin a sin which is not unto death, he shall ask; and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

(*e*) Mat. 6. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

(*f*) Psal. 51. 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Psal. 122. 6. Pray for the peace of Jerusalem: they shall prosper that love thee.

(*g*) Mat. 7. 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

(*h*) Psal. 125. 4. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

(*i*) 1 John 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

(*k*) Eccl. 5. 1. Keep thy foot when thou goest to the house of

thiness (*l*), necessities (*m*), and sins (*n*); with penitent (*o*), thankful (*p*), and enlarged hearts (*q*); with understanding (*r*), faith (*s*), sincerity (*t*), fervency (*v*), love (*w*), and perseverance (*x*), waiting upon him (*y*) with humble submission to his will (*z*).

*Q. 186. What rule hath God given for our direction in the duty of prayer?*

*A.* The whole word of God is of use to direct us in

God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

(*l*) Gen. 18. 27. And Abraham answered and said, Behold, now, I have taken upon me to speak unto the Lord, which am but dust and ashes.

(*m*) Luke 15. 17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

(*n*) Luke 18. 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

(*o*) Psal. 51. 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

(*p*) Phil. 4. 6. Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

(*q*) 1 Sam. 1. 15. And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. 1 Sam. 2. 1. And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

(*r*) 1 Cor. 14. 15. What is it

then? I will pray with the spirit, and I will pray with the understanding also.

(*s*) Mark 11. 24. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. James 1. 6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed.

(*t*) Psal. 145. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Psalms 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips.

(*v*) James 5. 16. The effectual fervent prayer of a righteous man availeth much.

(*w*) 1 Tim. 2. 8. I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

(*x*) Eph. 6. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.

(*y*) Micah 7. 7. Therefore I will look unto the Lord: I will wait for the God of my salvation: my God will hear me.

(*z*) Mat. 26. 39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.



the duty of prayer (*a*); but the special rule of direction is that form of prayer which our Saviour Christ taught his disciples, commonly called, *The Lord's Prayer* (*b*).

Q. 187. *How is the Lord's prayer to be used?*

A. The Lord's prayer is not only for direction, as a pattern according to which we are to make other prayers, but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer (*c*).

Q. 188. *Of how many parts doth the Lord's prayer consist?*

A. The Lord's prayer consists of three parts; a preface, petitions, and a conclusion.

Q. 189. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer, contained in these words, *Our Father which art in Heaven* (*d*), teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein (*e*); with reverence, and all other child-like dispositions (*f*), heavenly affections (*g*), and due apprehensions of his sovereign power, majesty, and gracious condescension (*h*): as also, to pray with and for others (*i*).

(*a*) 1 John 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

(*b*) Mat. 6. vers. 9—13. After this manner therefore pray ye: Our Father, &c. Luke 11. vers. 2, 3, 4. And he said unto them, When ye pray, say, Our Father, &c.

(*c*) Mat. 6. 9. Compared with Luke 11, 2. (See above, in letter *b*.)

(*d*) Matthew 6. 9.

(*e*) Luke 11. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the holy Spirit to them that ask him? Rom. 8. 15. For ye have not received the spirit of bondage again to fear:

but ye have received the spirit of adoption, whereby we cry, Abba, Father.

(*f*) Isa. 64. 9. Be not wroth, very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people.

(*g*) Psal. 123. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Lam. 3. 41. Let us lift up our heart with our hands unto God in the heavens.

(*h*) Isa. 63. 15, 16. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father,

**Q. 190. What do we pray for in the first petition ?**

**A.** In the first petition, (which is, *Hallowed be thy name (k)*), acknowledging the utter inability and indisposition that is in ourselves and all men to honour God aright (*l*), we pray that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him (*m*), his titles (*n*), attributes (*o*), ordinances, word (*p*), works, and whatsoever he is pleased to make himself known by (*q*); and to glorify him in thought, word (*r*), and deed (*s*): that he would prevent and remove Atheism (*t*), ignorance (*v*), idolatry (*w*), profaneness (*x*), and whatsoever is dishonour-

though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.

(*i*) Acts 12. 5. Peter therefore was kept in prison: but prayer was made, without ceasing, of the church unto God for him.

(*k*) Matthew 6. 9.

(*l*) 2 Cor. 3. 5. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God.

(*m*) Psal. 67. 2, 3. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee.

(*n*) Psal. 83. 18. That men may know, that thou, whose name alone is JEHOVAH, art the Most High over all the earth.

(*o*) Psal. 86. 10. For thou art great, and dost wondrous things: thou art God alone.

(*p*) 2 Thess. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. Psal. 147. 19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

(*q*) Psal. 145, throughout. I

will extol thee, my God, O King, &c. Psal. 8, throughout. O Lord, our Lord, how excellent is thy name in all the earth! &c.

(*r*) Psal. 103. 1. Bless the Lord, O my soul: and all that is within me, bless his holy-name.

(*s*) Phil. 1. 9. 11. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

(*t*) Psalms 67. 1, 2. God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations.

(*v*) Eph. 1. 17, 18. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

(*w*) Psal. 97. 7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

(*x*) Psal. 74. 18. Remember

able to him (*y*), and, by his over-ruling providence, direct and dispose of all things to his own glory (*z*).

*Q. 191. What do we pray for in the second petition?*

*A.* In the second petition, which is, *Thy kingdom come* (*a*), acknowledging ourselves, and all mankind, to be by nature under the dominion of sin and Satan (*b*), we pray, that the kingdom of sin and Satan may be destroyed (*c*), the gospel propagated throughout the world (*d*), the Jews called (*e*), the fulness of the Gentiles brought in (*f*); the church furnished with all gospel-officers and ordinances (*g*), purged from corruption (*h*),

this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.

(*y*) 2 Kings 19. 15, 16. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth, thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God.

(*z*) 2 Chron. 20. 6. And (Jehoshaphat) said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

(*a*) Matthew 6. 10.

(*b*) Eph. 2. 2. Wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

(*c*) Psal. 68. 1. 18. Let God arise, let his enemies be scattered: let them also that hate him, flee before him. Thou hast ascended on high, thou hast led cap-

tivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

(*d*) 2 Thess. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you.

(*e*) Rom. 10. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

(*f*) John 17. 9. 20. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word.

(*g*) Matthew 9. 38. Pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest. 2 Thess. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you.

(*h*) Mal. 1. 11. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.

countenanced and maintained by the civil magistrate (*i*): that the ordinances of Christ may be purely dispensed and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted (*k*): that Christ would rule in our hearts here (*l*), and hasten the time of his second coming, and our reigning with him for ever (*m*): and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends (*n*).

**Q. 192.** *What do we pray for in the third petition?*

**A.** In the third petition, which is, *Thy will be done in earth as it is in heaven* (*o*), acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God (*p*), but prone to rebel against his word (*q*), to repine and murmur against his providence (*r*), and wholly inclined to do the will of the

(*i*) 1 Tim. 2. 1. I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: v. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

(*k*) 2 Thes. 1. 11. Wherefore also we pray always for you, that our God would count you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power. 2 Thes. 2. 16, 17. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, Comfort your hearts, and stablish you in every good word and work.

(*l*) Eph. 3. 14—16. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his

Spirit in the inner man:

(*m*) Rev. 22. 20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus.

(*n*) Isaiah 64. 1, 2. Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence: As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries; that the nations may tremble at thy presence.

(*o*) Matthew 6. 10.

(*p*) Rom. 7. 18. For I know, that in me, (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.

(*q*) Rom. 8. 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

(*r*) Exod. 17. 7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and

flesh, and of the devil (*s*); we pray, that God would by his Spirit take away from ourselves and others all blindness (*t*), weakness (*v*), indisposedness (*w*), and perverseness of heart (*x*); and by his grace make us able and willing to know, do, and submit to his will in all things (*y*), with the like humility (*z*), cheerfulness (*a*), faithfulness (*b*), diligence (*c*), zeal (*d*), sincerity (*e*), and constancy (*f*), as the angels do in heaven (*g*).

*Q. 193. What do we pray for in the fourth petition?*

because they tempted the Lord, saying, Is the Lord among us, or not?

(*s*) Eph. 2. 2. Wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

(*t*) Eph. 1. 17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him.

(*v*) Eph. 3. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

(*w*) Mat. 26. 40, 41. And he someth unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

(*x*) Jer. 31. 18, 19. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

(*y*) Psal. 119. 1. Blessed are the undefiled in the way, who walk in the law of the Lord.

(*z*) Mic. 6. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

(*a*) Psal. 100. 2. Serve the Lord with gladness: come before his presence with singing.

(*b*) Isa. 38. 3. And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

(*c*) Psal. 119. 4, 5. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes!

(*d*) Rom. 12. 11. Not slothful in business, fervent in spirit; serving the Lord.

(*e*) Psalms 119. 80. Let my heart be sound in thy statutes; that I be not ashamed.

(*f*) Psal. 119. 112. I have inclined mine heart to perform thy statutes alway, even unto the end.

(*g*) Psal. 103. 20, 21. Bless the Lord, ye his angels; that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure.

*A.* In the fourth petition, which is, *Give us this day our daily bread* (*h*), acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them (*i*); and that neither they of themselves are able to sustain us (*k*), nor we to merit (*l*), or by our own industry to procure them (*m*); but prone to desire (*n*), get (*o*), and use them unlawfully (*p*): we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them (*q*); and have the same continued and blessed unto

(*h*) Mat. 6. 11.

(*i*) Gen. 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. Gen. 3. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Rom. 8. 20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

(*k*) Deut. 8. 3. And he humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know), that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

(*l*) Gen. 32. 10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant.

(*m*) Deut. 8. 17, 18. And thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

(*n*) Jer. 6. 13. For from the least of them even unto the greatest of them, every one is given to covetousness: and from the prophet even unto the priest, every one dealeth falsely.

(*o*) Hos. 12. 7. He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

(*p*) James 4. 3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

(*q*) Gen. 28. 20. And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. Eph. 4. 28. Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

us, in our holy and comfortable use of them (*r*), and contentment in them (*s*); and be kept from all things that are contrary to our temporal support and comfort (*t*).

*Q. 194. What do we pray for in the fifth petition?*

*A.* In the fifth petition, which is, *Forgive us our debts, as we forgive our debtors* (*v*), acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt (*w*): we pray for ourselves and others, that God, of his free grace, would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin (*x*), accept us in his Beloved (*y*), continue his favour and grace to us (*z*), pardon our daily failings (*a*), and fill us with peace and joy, in giving us daily more and more assurance of forgiveness (*b*); which we

(*r*) 1 Timothy 4. 3. Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth.

(*s*) 1 Timothy 6. 6. But godliness with contentment is great gain.

(*t*) Prov. 30. 8. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.

(*v*) Matthew 6. 12.

(*w*) Rom. 3. 9, 10. What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no not one. Psalms 130. 3, 4. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.

(*x*) Rom. 3. 24—26. Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God hath set forth to be a propitiation,

through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

(*y*) Eph. 1. 6, 7. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(*z*) 2 Pet. 1. 2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

(*a*) Hos. 14. 2. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

(*b*) Rom. 15. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences (*c*).

*Q. 195. What do we pray for in the sixth petition?*

*A.* In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil* (*d*), acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations (*e*); that Satan (*f*), the world (*g*), and the flesh, are ready powerfully to draw us aside, and ensnare us (*h*); and that we even after the pardon of our sins, by reason of our corruption (*i*), weakness, and want of watchfulness (*k*), are not only subject to be tempted, and forward to expose ourselves unto temptations (*l*), but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them (*m*); and worthy to be left under the power of them (*n*): we pray, that God would so over-rule the world and all in it (*o*), subdue the flesh (*p*),

(*c*) Luke 11. 4. And forgive us our sins; for we also forgive every one that is indebted to us.

(*d*) Matthew 6. 13.

(*e*) 2 Chron. 32. 31. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart.

(*f*) 1 Chron. 21. 1. And Satan stood up against Israel, and provoked David to number Israel.

(*g*) Luke 21. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

(*h*) James 1. 14. But every man is tempted, when he is drawn away of his own lust, and enticed.

(*i*) Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh; and these

are contrary the one to the other; so that ye cannot do the things that ye would.

(*k*) Mat. 26. 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

(*l*) Matthew 26. 69, 70. Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest.

(*m*) Rom. 7. 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

(*n*) Psal. 81. 11, 12. But my people would not hearken to my voice: and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels.

(*o*) John 17. 15. I pray not



flesh (*p*), and restrain Satan (*q*), order all things (*r*), bestow and bless all means of grace (*s*), and quicken us to watchfulness in the use of them : that we and all his people may, by his providence, be kept from being tempted to sin (*t*) ; or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation (*v*) ; or when fallen, raised again and recovered out of it (*w*), and have a sanctified use and improvement thereof (*x*) : that our sanctification and salvation may be perfected (*y*), Satan trodden under our feet (*z*), and we fully freed from sin, temptation, and all evil for ever (*a*).

**Q. 196.** *What doth the conclusion of the Lord's prayer teach us ?*

**A.** The conclusion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen (b)*, teacheth us to enforce our petitions with argu-

that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

(*p*) Psal. 51. 10. Create in me a clean heart, O God ; and renew a right spirit within me. Psal. 119. 133. Order my steps in thy word : and let not any iniquity have dominion over me.

(*q*) 2 Cor. 12. 7, 8. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me.

(*r*) 1 Cor. 10. 12, 13. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able.

(*s*) Heb. 13. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting

covenant, Make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.

(*t*) Mat. 26. 41. Watch and pray, that ye enter not into temptation.

(*v*) 1 Thes. 3. 13. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

(*w*) Psal. 51. 12. Restore unto me the joy of thy salvation : and uphold me with thy free Spirit.

(*x*) 1 Pet. 5. 8. Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.

(*y*) 2 Cor. 13. 9. This also we wish, even your perfection,

(*z*) Rom. 16. 20. And the God of peace shall bruise Satan under your feet shortly.

(*a*) John 17. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

(*b*) Matthew 6. 13

ments (*c*), which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God (*d*), and with our prayers to join praises (*e*), ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency (*f*); in regard whereof, as he is able and willing to help us (*g*), so we by faith are emboldened to plead with him that he would (*h*), and quietly to rely upon him that he will, fulfil our requests (*i*). And, to testify this our desire and assurance, we say, *AMEN* (*k*).

(*c*) Rom. 15. 30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.

(*d*) Daniel 9. 4—7. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. O Lord, righteousness belongeth unto thee; but unto us confusion of faces, as at this day.

(*e*) Phil. 4. 6. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.

(*f*) 1 Chron. 29. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

(*g*) Eph. 3. 20, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus, throughout all ages,

world without end. Amen.

(*h*) 2 Chron. 20. 6. 11. And (Jehoshaphat) said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

(*i*) 2 Chronicles 14. 11. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power, help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude: O Lord, thou art our God, let not man prevail against thee.

(*k*) 1 Cor. 14. 16. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? Rev. 22. 20, 21. He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. *AMEN*.

THE END.









